

HISTORY
OF THE
NORTH
CAROLINA
ANNUAL
CONFER-
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OF THE
METHODIST
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CHURCH

Carroll

HISTORY
N. C. ANNUAL CONFERENCE
METHODIST PROTESTANT CHURCH


J. Elwood Carroll

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HISTORY
of the
North Carolina Annual Conference
of the
Methodist Protestant
Church



J. ELWOOD CARROLL

With an Introduction by
PAUL NEFF GARBER

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TO

ELIZABETH CLAIRE CARROLL

*who through active participation in several denominations,
has demonstrated her sincere faith
in Christian unity.*

Foreword

The Methodist Protestant Church has for more than a century enjoyed a progressive denominational life and now is contributing to The Methodist Church the principle of lay representation. The North Carolina Annual Conference is the oldest conference of the Methodist Protestant Church and for these one hundred and eleven years has been one of the largest and most influential.

The North Carolina Annual Conference of the Methodist Protestant Church decided in 1938, upon the recommendation of Reverend S. W. Taylor, to have published the history of the Conference. J. Elwood Carroll, Historian of the Conference, was requested to write the history and a committee composed of S. W. Taylor, P. S. Kennett, J. E. Pritchard, and J. Norman Wills was elected to serve with the historian in issuing the book.

Many people have contributed sacrificially of their time to the creation of this volume. The author expresses appreciation to them all, especially to Paul Neff Garber for the *Introduction* and his many helpful suggestions; to the members of the publication committee for reading the manuscript; and to W. F. Ashburn, Mrs. R. W. May, Mrs. J. F. Dosier, and Mrs. F. S. Stockard for *Journals* of the Conference; and to High Point College for allowing access to the manuscripts and records stored there.

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Introduction

The year 1939 will always be a memorable date in Methodism for it marks the reunion of three branches of American Methodism, namely, the Methodist Protestant Church, the Methodist Episcopal Church, and the Methodist Episcopal Church, South. This represents the largest reunion in the history of Christendom. All Methodists can truly be proud of this leadership in the realization of the dream of many—a united Christian Church.

Although the Methodist Protestant Church represents the smallest body numerically in the unification, yet it has made vital contributions toward the achievement of a united Methodism. The fathers of the Methodist Protestant Church believed in lay representation and when this was rejected by the General Conferences of 1824 and 1828 of the Methodist Episcopal Church, the Methodist Protestant Church came into existence. Other changes in polity were made, but the basic point of polity involved was lay representation. Years passed and not only did lay representation prove a success in the Methodist Protestant Church, but it was adopted in varying degrees in both the Methodist Episcopal Church and the Methodist Episcopal Church, South. At the General Conference of 1874 of the Methodist Episcopal Church, South, Bishop H. N. McTyeire praised the Methodist Protestants for leading the way in lay representation. In response to the address of the fraternal messenger of the Methodist Protestant Church, Bishop McTyeire said: "Christians may not be proud. But to you and your people a large degree of self-complacency is allowable. You were before us in lay delegation. You set us the example in American Methodism. We like it well. The experiment has been entirely satisfactory."

Not only did the Methodist Protestant Church give the principle of lay representation to The Methodist Church, but it also played an important part in securing organic union. Thomas Hamilton Lewis will always be remembered for his passionate pleas to the Northern and Southern Methodists to unite. In 1910 he declared: "It may be only a fancy, but we have thought that since our people in 1828 took the lead in showing them how to separate, we might be as successful in showing them how to get together." All who have served on the various unification commissions bear testimony to the contributions made by the Methodist Protestants toward the final approval of the Plan of Union.

It is also worthy of note that the Methodist Protestant Church was the first to ratify the Plan of Union. Some non-Methodists

have held that the Methodist Protestants would be completely submerged in the new church, but Bishop James H. Straughn well expressed the attitude of the Methodist Protestants when he said: "Few people outside our own church can quite understand what union means to us denominationally, and had we 'denominationally' considered the effects on our church alone, in all probability we should not have ratified at all. . . . But we voted as we did in the genuine belief that doing so we were making our contribution to the Kingdom."

Since 1828 one of the strongest centers of the Methodist Protestant Church has been in North Carolina. The members in this state have been leaders in all denominational enterprises. High Point College and the Children's Home are also living witnesses to the contributions made to the educational and humanitarian life of the state. It is, therefore, very fitting that the annual conference of 1938 made provision for the writing of the history of the Methodist Protestant Church in North Carolina.

The selection of the author, the Reverend J. Elwood Carroll, to prepare the history was a very wise choice. While a student in the School of Religion of Duke University, Mr. Carroll showed special aptitude in the field of Church History. His thesis on *The Rise of the Methodist Protestant Church* has received high praise and is often consulted by students of church history. As a pastor for fourteen years he has been in close contact with the various activities of the Methodist Protestant Church in North Carolina. He has approached his task, therefore, from both the historical and practical aspects. Many hours of research have been given to this monograph. Mr. Carroll is to be congratulated upon the preparation of such a timely volume. It is a contribution not only to North Carolina Methodism but also to all Methodism.

PAUL NEFF GARBER
Duke University
September 5, 1939

CHAPTER I

The Origin of Democratic Methodism In America

The spirit of democracy, which in civil affairs swept Andrew Jackson into the presidency of the United States, in ecclesiastical circles produced the Methodist Protestant Church. She is a branch of the Methodist family and differs only in form of government from the episcopal groups. Her struggle for democratic principles in church government is quite noble; but no doubt is largely the product of the age.

Dramatically the democratic spirit reached its peak in national affairs with the election of Andrew Jackson president in 1828 and his inauguration in March, 1829. Concerning his inauguration, John Spencer Bassett said: "The oath taken, Andrew Jackson mounted his horse and rode to the White House, where a reception was tendered to any one who chose to come. Now followed a saturnalia. Statesmen and stable-boys, fine ladies and washerwomen, white people and blacks, all pushed into the mansion, grasped the hand of the president, if they could reach him, and rushed upon the waiters serving refreshments. From the rabble he was glad to escape by a side door, but the jostling crowd surged through the rooms, upsetting the trays in the hands of the servants, breaking the dishes, and leaping on the furniture in their eagerness to be served, until at last they were turned aside by some thoughtful person who had tubs of punch carried to the lawns, whither the mob quickly followed. Thus was inaugurated the rule of democracy. . . . It has been said that Jackson established democracy, but it would be more accurate to say that from 1820 there was a great popular movement toward democracy, and that he became its exponent. He did much to guide it, but it existed before he was a presidential candidate, and his successes were based upon its power. He furnished a rallying point for the new movement, and his bold attacks on the other political leaders broke their rule and called into national and state offices men who were in sympathy with the democratic spirit of the day."¹

That same spirit of democracy in American Methodism resulted in the formation of the Methodist Protestant Church in 1828. The Methodist Episcopal Church had been organized at the Christmas Conference, held in Baltimore, 1784, with membership limited to ministers. The various annual conferences also were composed only of ministers. Criticisms against this exclusive rule of the clergy

were directed even from the formation of the church. From many angles disapproval was expressed. Over the entire geographical area of Methodism rumbled expressions of unrest and a desire for a more democratic form of government in the Methodist Episcopal Church.

The Methodist Episcopal Church possessed three characteristics against which the spirit of democracy worked. The two original Methodist societies in America—the one in Maryland and the other in New York City—had been organized by two men unknown to each other; but the Christmas Conference completed the unified organization insofar as the order of the ministry in the church was concerned. The Methodist Episcopal Church was directed by the two General Superintendents, under whom were the presiding elders, the latter having oversight of the preachers and deacons, who in turn, ministered to the people. Against this order of ministerial offices the spirit of democracy worked.

The Methodist Episcopal Church had a second graduated scale in the form of the conferences. The highest authority was the General Conference which was both legislative and judicial in function. It was composed of the General Superintendents, soon called bishops, and all the travelling elders and deacons. The power to call succeeding General Conferences was vested in the General Superintendents. The conference below the General Conference was known as the annual conference because of its annual sittings.* Each of the annual conferences was composed of the General Superintendents and the travelling preachers of a certain area, however the areas were not definitely defined until 1792. The lowest governing body was the quarterly conference which was composed of all the travelling and local preachers, exhorters, stewards, and class leaders for that particular circuit or station. It was presided over by the presiding elder and functioned primarily by making plans for the growth of the church within the bounds of the quarterly conference and in the licensing of exhorters and local preachers. In this arrangement of conferences, however, the local preachers and laymen had no representation beyond the quarterly conference, a condition against which the spirit of democracy worked.

The third characteristic of the early Methodist Episcopal Church was the absence of laymen in the annual and general conferences. In speaking of the Christmas Conference, Peter G. Mode says:

* The term "district conference" was used interchangeably with "annual conference" especially during the early years of American Methodism. More recently "district" has been used to designate subdivisions within an annual conference area, therefore the term is used only in the latter sense in this book with the exception of its appearance in quotations where its meaning is obvious.

"Yet in its relation to the lay-membership of the churches; Conference all the while played an exclusive role of aristocracy. Laymen had contributed greatly toward the progress of early Methodism in the colonies. In their ways—through social prestige, hospitality, protection, construction of chapels—Judge White, Richard Barrett, Henry Gough and Judge Bassett, not to mention others less distinguished, had each done much to make Methodism worthy of the churchly independence conferred upon it through Coke's ordination and mission. Yet not one of these staunch supporters was honored with a summons to the deliberations of the Christmas Conference."² Against this condition the spirit of democracy worked.

The spirit of democracy needed a body. It found that body in the so-called Union, or Reform Societies. When certain liberal delegates to the General Conference of the Methodist Episcopal Church, meeting in Baltimore, in 1824, learned that their requests for the incorporation of democratic principles into the church government were declined, seventeen of them withdrew to Alexander M'Caine's Schoolhouse, where along with three other persons, on May 21, 1824, organized the first Union Society. In addition to the adoption of a constitution for the Union Society, they passed three resolutions which set forth the purpose of the new organization, namely:

First, To institute a periodical publication, entitled, the *Mutual Rights of the Ministers and Members of the Methodist Episcopal Church*, to be conducted by a committee of ministers and laymen.

Secondly, To raise societies in all parts of the United States, whose duty it shall be to disseminate the principles of a well balanced church government, and to correspond with each other.

Thirdly, To appoint a committee of their own body to draft a circular addressed to the ministers and members of the M. E. Church, and to forward the same forthwith to all parts of the United States.³

So, for the purpose of discussing the form of church government, Union Societies were formed practically all over Methodism. Other societies were organized in Maryland, Virginia, North Carolina, Tennessee, Ohio, Indiana, Illinois, Pennsylvania, New York, Vermont, and the present State of West Virginia.

The first Union Society in North Carolina was formed at Sampson's Meeting-house in Halifax County, November 6, 1824. It was known as the Roanoke Union Society. It was the first to

be formed after the one organized in Baltimore, therefore is the second oldest in the United States. The Baltimore and Roanoke Union Societies became the models after which nearly all the other reform societies were organized until the Conventional Articles of 1828 offered a set form. The Roanoke Union Society was composed of eleven persons, seven local preachers and four laymen.⁴ Eli B. Whitaker was chosen president. A committee on correspondence was elected; also a committee to draft a constitution. The society adjourned to meet again the last of the same month. The next meeting was held according to appointment, at Bradford's Meeting-house, and the constitution which the committee presented was adopted item by item. Eleven new members were received at this second meeting. The third gathering was held also at Bradford's, on April 30, 1825. William W. Hill and Miles Nash, ministers of the Methodist Episcopal Church, and two laymen united with the Union Society at the third session.⁵ Eight more members were received at the fourth meeting of the Roanoke Union Society which was held in the same church on October 14, 1825. By the time of the fourth meeting, or second annual meeting, the membership was thirty-four.

Granville Union Society was the second reform organization in North Carolina, being formed during the latter part of July, 1826.⁶ The meeting was held in the Plank Chapel on Tar River Circuit. Anderson Paschall was chosen president; Lewellyn Jones, vice-president; and Jesse H. Cobb, secretary. Fifteen persons became members at this first session. The only requirements for membership, however, were that a person must be a member of the Methodist Episcopal Church and friendly to reform in the government of that church.

Moriah Church, located a few miles southeast of Greensboro, on Guilford Circuit, was the place of organization of the third Union Society in North Carolina. During April of 1829, R. D. Merriwether, the superintendent of the Guilford Circuit, visited Moriah Church and after the regular preaching service called William Gilbreath aside and requested him to quit reading the *Mutual Rights*. Merriwether told Gilbreath that he would allow him a month in which to consider the matter and give an answer, whereupon Gilbreath retorted, "You need not give me five minutes, for I will read, and also circulate it, if anybody else wants to read the work."⁷ The society at Moriah gathered on May 7, at the request of William Gilbreath for the purpose of discussing the conversation which had taken place between him and the elder. John Coe presided at the meeting, and Joseph Gilbreath acted as secretary. The people decided to withdraw from the Methodist Episcopal Church and organized a Union Society composed of

thirty-four members, thus leaving only two persons as members of the original church.⁸ John Coe, a local preacher, acted as temporary pastor of the Moriah Associated Methodist Church.

Two other societies were organized by the Reformers on Guilford Circuit during 1829. Due to the expulsion of Travis Jones from Bethel Church, the entire class, with two exceptions, withdrew from the Methodist Episcopal Church and formed an Associated Methodist Church.⁹ A group of Reformers also organized at Liberty Methodist Episcopal Church, just north of the present town by that name, and took over the property.

Let it not be thought, however, that these Reformers constituted a gang of "church thieves." With the exception of about half dozen churches—Sampson's, Eden, and Whitakers Chapel, in Halifax County; Union in Granville; Liberty in Randolph; and Moriah, Bethel, and Flat Rock, in Guilford—where practically the entire congregations went over to the Methodist Protestant Church, the local congregations were organized by evangelistic efforts of Methodist Protestant ministers. The buildings then were erected by these Methodist Protestant congregations.

Before we consider the organization of these Union Societies into the North Carolina Annual Conference, let us consider the specific changes which the Reformers wished to institute.

CHAPTER II

Democratic Principles in the Methodist Protestant Church

The Reformers did not originally intend to organize a new church. They did not wish to leave the Methodist Episcopal Church, but rather to reform its government. Reformation of the government of the Methodist Episcopal Church was the original purpose of those persons who agitated reform and later founded the Methodist Protestant Church. The Reformers hoped to convince the mother church of the reasonableness of their proposed changes. The formation of a new denomination was the only course to pursue after the large number of Reformers had been expelled from the Methodist Episcopal Church. It was as late as 1823 before division was even mentioned by the agitators, for in that year Nicholas Snethen said: "But if they (the members of the General Conference) remain inflexible, that we proceed to organize ourselves into a kind of patriotic society, for the purpose of obtaining and securing to ourselves, the rights of ecclesiastical suffrage, and acquiring a knowledge of our numbers, views and proceedings."¹

Nicholas Snethen further declared that the purpose of the agitation was to convince a majority of the persons within the Methodist Episcopal Church to the views of the Reformers, and then consummate the proposed changes.² Asa Shinn agreed with Snethen and added in 1824, "To reform and not divide is much more difficult in church than in state."³ Shinn had never lost sight of the unhappy outcome of the O'Kelly Schism in 1792, which took thousands from the Methodist Episcopal Church and resulted in the formation of the Christian Church which recently was united with the Congregational Church.

Delegates from the Union Societies gathered in Baltimore in 1828, still bent upon reform, and adopted temporary "Articles of Association." These articles were to be used as guiding principles until reform could be consummated. They actually remained in force until 1830 when a second Convention was held in the same city.

In essence, the "Articles of Association" were:

1. The Articles of Religion, General Rules, Means of Grace, Moral Discipline, and Rites and Ceremonies in the main of the Methodist Episcopal Church are hereby adopted.

2. Each local church shall have sole power to admit societies, which in turn shall choose their own trustees.
3. The right of property is vested in the respective societies.
4. Every accused person shall have a fair trial, and the right of appeal.
5. Each station and circuit shall have a quarterly conference with certain designated duties and prerogatives.
6. There shall be one or more annual conferences in each state, with an equal number of ministers and laymen.
7. Each annual conference shall elect its president and secretary.
8. Each annual conference shall adopt its own mode of stationing the ministers.
9. The president of the annual conference shall perform certain duties herein stated.
10. The powers of the annual conference are defined.
11. The annual conference is to regulate and ordain the itinerants.
12. The annual conference shall fix its time and place of sitting.
13. The travelling preachers are subject to the appointment of the annual conference, and entitled to the same allowance as provided by the Methodist Episcopal Church.
14. The preacher in charge of a circuit shall have certain duties herein stated.
15. "Nothing contained in these Articles is to be construed to interfere with the right of property belonging to any member, as recognized by the laws of the state within the limits of which the members may reside."
16. A General Convention composed of ministers and laymen, chosen by the annual conference, shall convene in Baltimore, the first Tuesday in November, 1830.
17. Certain rights and privileges are herein granted to supernumerary and superannuated preachers in proportion to their active service.⁴

The name "Methodist Protestant Church" was adopted at the Convention held in Baltimore in 1830. At this second General Convention the objectives of the Reformers were incorporated in the newly adopted "Constitution and Discipline of the Methodist Protestant Church," which contained a historical sketch of Methodism, the Constitution with its preamble and seventeen articles, Wesley's General Rules, the regular Methodist Twenty-Five Articles of Religion, the ritual for the celebration of baptism, communion, burial, ordination, and marriage, as well as the required course

of study for preachers on trial, blanks and forms for various uses, and a statement of the boundaries of the several annual conferences.

Membership in a local church was based upon only one requirement:—"A desire to flee from the wrath to come, and be saved by grace, through faith in our Lord Jesus Christ, with an avowed determination to walk in all the commandments of God blameless."⁵

The five major principles of democracy which were incorporated into the Methodist Protestant Church are the mode of trial, the rights of local preachers, the elimination of the presiding elders, the disposal of the power of bishops and regulating of the power of the General Conference, and equal representation of laymen and ministers in the annual and general conferences.

1. *The Mode of Trial* may seem a minor matter until it deprives you of your justice. Criticism of the mode of trial as incorporated in the Discipline of the Methodist Episcopal Church began in 1798 when Simon Sommers suggested to Bishop Asbury that the mode of trial should be altered. The major objection to the mode of trial as practiced by the Methodist Episcopal Church, advanced by the Reformers, was that it did not allow the accused person ample time to prepare his defense between the date on which he received his notice and the convening of the court to hear his case. Samuel K. Jennings, of Baltimore, received his summons on September 10, 1827, and was to be tried the next day. William W. Hill, of North Carolina, had only a two-day notice of his trial. So, in an effort to get a change in the mode of trial, the General Reform Convention, which met in Baltimore during November of 1827, requested in its memorial to the mode of trial in the Methodist Protestant Church was fully and pedantically set forth in Articles X and XIV of the Constitution, which parts could be changed only by a two-thirds vote of the annual conferences and the General Conference.

2. *The Rights of the Local Preachers* were of concern to the Reformers. John Wesley had the wonderful ability to use laymen in his evangelical movement. These men were given a license to preach and exhort. The number of these travelling and local preachers was ever increasing. It has been estimated that there were at least two thousand local preachers in America by 1804.⁶ Bishop Asbury had a list of 1,610 local preachers' names and addresses in 1809, but he supposed that the number represented only about half the total. By 1823 there were 6,878 local preachers in American Methodism.⁷

These local preachers had no vote in any of the governing bodies of the Church. John C. French, in 1820, brought their cause

before the General Conference, pointing out that friction existed between the local preachers and travelling ministers. French asked that, either the local preachers be given a voice in the governing bodies, or be allowed to have their own separate conferences. The latter privilege was granted, but soon repealed.

In the Methodist Protestant Church, the local preachers were made official members of the quarterly conference and could be elected as official delegates to the annual and general conferences.

3. The Reformers wanted to have the *Presiding Elders elected* by the annual conferences instead of being appointed by the bishops. The presiding elder was the "assistant bishop." The position, but not the title of presiding elder, had been recognized at the Christmas Conference. In fact, the thirteen elders elected there were presiding elders, for each of them had a certain territory and several preachers under his care and supervision. The title "presiding elder" appears in the Minutes of the Council in 1789 and 1790, then lost until officially adopted in 1797.³

The Presiding Elder had the power to change, receive, or suspend preachers during the intervals between annual conference sessions; to call together the preachers at each quarterly meeting; to see that the Discipline was enforced; and to attend the bishop when present in the elder's district, and give him a written account of affairs when absent. In this way no preacher of any grade or station was ever left a day without a superior. DuBose says, "The presiding eldership in early Methodism was the right arm of its power. It made the episcopacy effective—the episcopacy as expressed in the authority, personality, and policy of Francis Asbury."⁴

The first entrance of the presiding elder issue into the General Conference was in 1800. There had been, however some criticisms of the power of the bishop which power had been augmented by the increasing number of presiding elders. At this General Conference a resolution was offered authorizing the annual conferences to elect the presiding elders within their areas. The resolution was lost. The issue has come up in some form in practically every General Conference since that time; also, in the General Conference of the Methodist Episcopal Church, South, but has always been defeated.

The Methodist Protestant Church solved the problem in the early years by having the stationing committee designate the "presiding elders," who supervised the several preachers on a circuit. The appointment was for one year only, but the presiding elder could succeed himself. Gradually circuits were divided into smaller fields of labor until each appointment became the individual responsibility of a minister, hence the need for a presiding elder to

superintend the preachers no longer existed. The office and title was discontinued in the Methodist Protestant Church. With the entrance of the Methodist Protestants into The Methodist Church, where the presiding elder (now called district superintendent) is appointed by the bishop, one wonders if the Reformers do not yet have a task ahead of them in working for the election of the district superintendents.

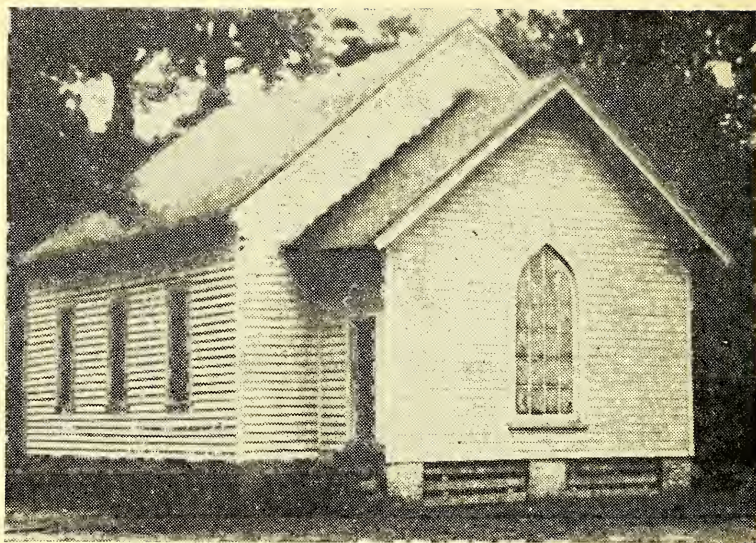
4. Closely related to the presiding elder issue was that of the *Power of the Bishops and the General Conference*. The issue was brought to a focus in September, 1822, when Nathan Bangs issued his pamphlet, *Vindication of Methodist Episcopacy*, which he defended upon the sole ground of "necessity from the moral state of society."¹⁰ Prior to that time much discussion of, and criticism directed towards the Church which had in its governing bodies only ministers, and they in turn controlled by presiding elders and bishops, had been published in the *Wesley Repository*.

The Methodist Protestant Church solved the question of the power of the bishop and the General Conference by a three-fold process: first, it refused to have a bishop; secondly, it distributed the governing power of the Church over the three conferences—general, annual, and quarterly; and finally, it selected laymen in a great majority for membership in the quarterly conference, and in equal number with ministers in the annual and general conferences.

5. The Reformers desired *Lay Representation in the Governing Bodies* of the Church. Lay representation proved to be the main issue advocated by the Reformers, and some of our ardent unionists today would make you think it was the ONLY issue! Lay representation had been suggested as early as 1794, but became an issue only after 1822 when William S. Stockton said: "A legislative body when properly constituted is limited by the mutual consent of the constituents and the representatives. The constituent agrees to obey laws which do not abridge his inalienable rights, and the representative agrees to enact no laws which shall abridge those rights."¹¹ By 1824 the Reformers had agreed that lay representation in the annual and general conferences was the right which they should demand. The General Conference of that same year rejected the request of a petition that lay representation be granted.

Full lay representation was recognized in the First General Conference of the Methodist Protestant Church and is to be a basic principle in The Methodist Church. The day of the Reformers has come and the words of Nicholas Snethen, of 1834, are realized: "The point of controversy is reduced to a unit—a pure, unmixed question of representation. If we are true to it, if we are not ashamed of it, if we glory in it, it must finally prevail, and

proselyte every Methodist in the United States. They may, indeed remain Episcopal Methodists, but so sure as we are not moved away from our high calling, the whole lump will be leavened into Representation Methodists. . . . The doctrine of representation is just as true as the results of two and two. It will finally convince millions, as well as thousands; it will, indeed convince all the world.”¹²



WHITAKER'S CHAPEL

The North Carolina Annual Conference, the oldest conference in the Methodist Protestant Church, was organized in this church on Friday, December 19, 1828. Whitaker's Chapel has rendered service to the residents of Halifax County for almost two centuries, having been erected about 1740. The present structure is the third building to stand on the same site. The edifice is well kept, neat, and very attractive both as to its sylvan setting and interior finish. It constitutes one of the outstanding shrines of democratic Methodism of America. Those desiring to visit the historic place may do so by travelling seven miles of improved highway leading southeast from the town of Enfield, North Carolina. (Photograph by the author).

CHAPTER III

Organization and Development of the North Carolina Annual Conference

The North Carolina Annual Conference is the oldest conference in the Methodist Protestant Church.* It is older than any other annual conference and also older than the General Conference. At a call issued to the members of the Union Societies in North Carolina, delegates gathered on Friday, December 19, 1828, at Whitaker's Chapel, located in Halifax County about seven miles southeast of Enfield, and organized the North Carolina Annual Conference. Due to the short notice given, it seems that ministers, preachers, and laymen were present only from the Roanoke Union Society.

The place itself is historic. Richard Whitaker had settled on a grant of land there about 1740, and immediately upon the completion of his home erected a log chapel. This structure was replaced by a second, and now a third. Originally it was used by the Church of England, then by the Methodist Episcopal Church until 1828, when it became the first Methodist Protestant Church in North Carolina. Bishop Asbury is reported to have preached there.¹

The first session of the North Carolina Conference included the following twenty-six official members:²

<i>Ministers</i>	<i>Local Preachers</i>	<i>Laymen</i>
James Hunter	Asa Steely	Arthur Pitman
William Bellamy	Aquilla Norman	Exum Lewis
Miles Nash	Ira Norman	Absalom B. Whitaker
William W. Hill	Thomas Steely	William E. Bellamy
William Price	Israel Hutchins	L. H. B. Whitaker
Eli B. Whitaker		John F. Bellamy
Albriton Jones		David Barrow
Henry B. Bradford		Eli B. Whitaker, Jr.
Thomas Moore		James C. Whitaker
		Richard Jones
		Wilson C. Whitaker
		Richard H. Whitaker

* When the North Carolina Annual Conference is hereafter mentioned, unless otherwise indicated, it is that of the Methodist Protestant Church.

North Carolina Annual Conference officers were selected, consisting of Miles Nash, secretary, and Wilson C. Whitaker, treasurer. During the first day Eli B. Whitaker served as president *pro tempore*; the second day James Hunter served; and William W. Hill was chosen president to serve from the time of adjournment of Conference to the convening of the next session. All these officers were ministers.* Friday and Saturday were spent mostly with business, then Sunday was given over to religious services without any records being kept. Most of the delegates apparently departed for their homes on Monday morning and William W. Hill set forth to travel the Conference as the first president.

The early conference sessions were divided between business and preaching services. The sermons were numerous and lengthy. The business consisted of the examination of the character of the preachers and ministers, the renewing of preachers' licenses, the ordaining of ministers, the transaction of incidental business, and the stationing of the preachers and ministers for the ensuing year. William W. Hill served as president for five years. The first year there were only four circuits—Roanoke, Liberty (in and around Williamston); Warrenton, and Oxford—then in 1829 were added Hillsborough and Guilford.³

An interesting study is the development of committees in the annual conference. The first session had only three committees—one to station the preachers for the ensuing year, one to arrange for preaching at the Conference church, and one on correspondence during the interim between conferences. Thus with all the business of the conference being handled by the conference as a whole, considerable time was spent on many details. It required, for example, several days to examine the character of the ministers, especially if charges were preferred and trials instituted. Today practically nothing is brought before the Conference except in the reports of an officer, a board, or a committee. Only occasionally a resolution is presented from the conference floor. All other business items, including the consideration of the character of the ministers, have been considered by, and bear the recommendation of, a committee before they come before the Conference itself. At present more than thirty boards and committees handle the business of the Conference.

The stationing committee, the function of which is to assign the ministers to their fields of labor for the coming year, at present is composed of the president of the Annual Conference and one

* In so brief a space it is impossible to indicate each time a person is named as to whether he is a minister or layman. In Appendix A will be found a list of the ministers. Names not found in this list, unless otherwise indicated, are laymen.

layman, who is selected by the Conference for that purpose. This arrangement has been in effect twenty years. The report of the Stationing Committee, like any other report, is subject to the vote of the Conference. In addition, after the report is adopted, the case of any minister or church may be brought before the Committee on Appeals. The Committee on Appeals has been in existence almost from the beginning of the North Carolina Conference. Originally it was composed of five members,⁴ but in 1897 was changed to include three ministers and three laymen.⁵

The first Stationing Committee was elected by the members of the Annual Conference and was composed of three ministers: William W. Hill, William Bellamy, and Eli B. Whitaker.⁶ The Committee, during several years, was composed of three ministers and two laymen, until in 1836, when it was changed to consist of the president of the Annual Conference and four laymen.⁷ Shortly thereafter the Stationing Committee was enlarged to include the president and one layman from each circuit or station. This arrangement continued for more than fifty years. The Annual Conferences of 1893, 1894, and 1896, chose the president as the Stationing Committee. R. R. Ross, in 1895, offered a motion requiring the Committee be composed of the president, two other ministers, and two laymen.⁸ The stationing authority, by decision of the Conference of 1897, was vested in a committee composed of a minister, elected by the ministers, and a layman, elected by the laymen, but the president of the Conference could not be the ministerial member of the Stationing Committee. This arrangement continued until 1919, at which time it was changed making the president "the ministerial member of the committee: . . . provided, when a new president is elected, the retiring president shall be added to the committee."⁹ This is the arrangement which has prevailed for the past twenty years.

A Standing District Committee (more accurately should be called "Standing Conference Committee") was selected at the second session of the North Carolina Annual Conference primarily to have oversight of the president during the interim between conferences. The committee was composed of five members, all of whom were ministers. This committee has continued through all these years, but the membership has been enlarged to include three ministers and three laymen. Its duties have been enlarged until it now acts in behalf of the Annual Conference when the Conference is not in session.

The North Carolina Annual Conference as a whole took up and considered individually the character of each minister. It also examined those persons who applied for entrance. A Committee on Examination was first appointed in 1835.¹⁰ This committee in-

quired into the religious experience and educational qualifications of the candidates, then made recommendations to the Conference. A definite course of study for the candidates was adopted and a faculty to give examinations in the various courses was appointed in 1893.¹¹ It has been the regular custom of the faculty since 1902, to meet the afternoon preceding the convening of the North Carolina Conference for the purpose of considering entrance applications and giving examinations to those preachers who were taking the conference course of study.¹²

The Board of Church Extension of the North Carolina Annual Conference is the direct successor of the North Carolina Missionary Society, which was organized at the conference session of 1845. It was at the sitting held that year in Whitaker's Chapel that G. A. T. Whitaker presented a plan for the organization and administration of *The Methodist Protestant Missionary Society of the North Carolina Conference*. "The object of this society is to enable the Conference more effectively to extend their work throughout the State."¹³ Meetings of the Missionary Society were held annually in connection with the Conference sessions. The name was changed in 1882 to that of the *Board of Church Extension*.¹⁴ Benefits of the Missionary Society were distributed mostly during the first forty years of its existence to travelling missionaries who were assigned to new territory for the purpose of organizing and developing churches there. The Board of Church Extension, after about 1890, spent most of its funds on ministers and church buildings in the cities. The city projects are discussed elsewhere.

The North Carolina Annual Conference sessions for many years in the beginning were a series of sermons and miscellaneous business transactions. The Conference in 1847 ordered that "the President at the opening of each session of Conference . . . shall present in writing a statement of the condition of each circuit and station and mission within the district from his observation and examination."¹⁵ This order, however, must not have been taken very seriously because President Alson Gray did not comply with it the following year. President William H. Wills in 1849, however read a written report on the state of the church. The president's report has been an annual custom since that time.

During the early years of the Conference it was usually the order of the day to adjourn business at eleven o'clock each morning for preaching from then until 12:30 o'clock. In more recent years the preaching has been limited to the devotional services at the opening of each Conference session, the Conference Sermon delivered the opening morning of Conference, the Ordination Sermon on Sunday morning, and the supplying of the pulpits of neigh-

boring churches that desire Methodist Protestant ministers on Conference Sunday. Ordination took place at whatever time each Conference designated. In 1910 it was ordered that the Conference Sermon be preached the opening morning of Conference. This duty devolved upon the President, but made a difficult task since that same day he had to read his annual report.¹⁰ The Annual Conference of 1925 elected one of its ministers to preach the Conference Sermon at the next session. Each year a minister is selected for the following year. Holy Communion has been administered immediately following the Conference Sermon annually since 1912.

The miscellaneous hour of ordination gave some of the brethren serious concern, hence T. M. Johnson offered a resolution in 1912, which was adopted as follows: "Our Ordination Services should be as impressive as possible, because of the importance which attaches to the setting apart by the laying on of hands as Elders; therefore, Resolved, That this Conference elect a man to preach the Ordination Sermon next Conference provided there are any to be ordained, and that each Annual Conference elect a man to preach an Ordination Sermon at the succeeding Conference. . . ." ¹⁷ This sermon was to be preached in the Conference Church on Sunday morning and the ordination service to follow immediately.

The Superannuated Fund Society was organized in 1848 upon the recommendation of John Paris. He proposed, "That in view of sustaining and providing for the contingencies of an active and efficient itineracy, it is proposed that this Conference adopt measures to raise a permanent fund, the proceeds of which be alone applied to the support of the Superannuated ministers, and preachers, who may have worn themselves out in the itinerant service of the Conference, their widows and orphans; said proceeds to be appropriated according to rule hereafter adopted." ¹⁸ Attached to his resolution was a constitution of the Superannuated Fund Society. The affairs of the Society were to be handled by a Board of Governors consisting of five persons elected by the Annual Conference. L. W. Batchelor was chosen treasurer. By donations and bequests the Fund grew to about \$3,000, but most of that amount was lost through bad investments in the seventies.¹⁹ Since that time the Society has been mostly a dispensing agency, distributing each year what has been collected for superannuates during that year. The annual amounts distributed range from a few dollars to a maximum of \$420 during the years 1919 and 1920. J. Norman Wills, of Greensboro, has been treasurer of the Society since 1898.

The President of the Annual Conference had to provide his own home for many years, because it was not until 1913 that a committee was appointed to make recommendations regarding a

Conference Parsonage. The committee recommended that a permanent committee of two ministers and three laymen be constituted, "whose duty it shall be to devise plans and means for securing a home in the central part of the State to be used by the President."²⁰ The following year, T. A. Hunter, Treasurer of the Committee, reported that a lot had been bought in Greensboro for \$500, of which amount \$271.43 had already been paid. It was not until December 1917, however, that a nine-room house at 126 Tate Street, Greensboro, was bought as the President's Parsonage, for the price of \$4,750. The original lot of 55x150 feet was widened by an additional purchase of a 15-foot strip on the South side for \$450.²¹ At this session in 1928, "after some discussion, Conference voted to instruct the District Parsonage Trustees to dispose of the property in Greensboro, and to buy a property in High Point."²² The home of H. A. Garrett, 909 West College Drive, High Point, was purchased and the president moved there. The Tate Street property was not disposed of until the summer of 1939. The Conference parsonage in High Point was sold to High Point College that same year.

A serious issue agitated the North Carolina Conference during much of its first fifty years of existence. The issue was the division of the Conference into East and West. Until the development of churches in the mountains of North Carolina, the churches of the Methodist Protestant Conference formed themselves geographically into two groups. The one group contained churches from Albemarle Sound westward to Oxford. Then there were no churches for about fifty miles westward. The second group of churches, therefore, lay in the Piedmont section of the State. With the numerical increase there was a growing sentiment to divide the Conference into two annual conferences. The line of division was to pass North and South through the town of Hillsboro. Almost annually from 1847 to 1878 there was offered in some form a resolution calling for the division of the area into two conferences. At the session being held in Yadkin College, Davidson County, in 1878, upon the motion of William H. Wills the territory was divided into the "North Carolina Annual Conference" and the "Western North Carolina Annual Conference." The eastern section had eight circuits, one mission, and about 2,500 members; the Western Conference had 18 circuits, 3 missions and nearly 8,500 members. John Paris said, "This was a division forced upon the minority by an arbitrary majority."²³ Each of the two Conferences continued its own sessions there at Yadkin College, the one upstairs and the other downstairs. Separate sessions were again held in 1879, but the two conferences were re-united at Tabernacle Church, Guilford County, in 1880.²⁴

CHAPTER IV

Development of North Carolina City Churches

The Methodist Protestants in North Carolina were predominantly a rural denomination for the first seventy-five years of their existence. All of the earlier churches were in the open country. Pioneer mission points were country cross-roads and school houses. There were no city churches of lasting importance until about 1890.

The earliest city churches were in towns which were not immediately surrounded by Methodist Protestant Churches, therefore lacked feeder organizations. All of these earlier churches, no doubt largely for this reason, failed and were closed. Among the early city churches, for example, might be mentioned Wilmington, Fayetteville, Edenton, and Rocky Mount. They all had their struggles and ultimately were discontinued.

The Conference leaders, so it seems, were satisfied to remain a rural church until about 1873. In that year Winston was the only city church and was so weak that it might best be called a mission. The Committee on Missions recommended: "With respect to Greensboro as a missionary field, we are equally unprepared to speak, but we believe under all the circumstances, the time has come when we should turn our attention to the towns, more particularly than we have done heretofore. In appointing ministers to fields of missionary work we do recommend, that none but men of good experience and attainments; a man fitted for the work should be selected, and proper arrangements be made for his support."¹ If the time had come, then the people were slow to keep pace with that time.

It was as late as 1880 before any definite action was taken towards development of the city churches. At the Conference that year it was voted to contribute \$600 to the Winston Church provided the property be turned over to the Conference in good faith.² The Methodist Protestant Church of Henderson was organized in 1881,³ but it was as late as 1886 before Greensboro was mentioned as a field of endeavor. In that year the Board of Church Extension was requested to take Greensboro under consideration as a mission point. A committee composed of the following seven persons was appointed to look after the interests in Greensboro: T. J. Ogburn, C. A. Pickens, R. H. Wills, J. R. Ball, J. L. Michaux, J. L. Ogburn, and David Hunter.⁴ The work

of the Committee was carried on and at the end of three years J. R. Ball reported that between \$3,000 and \$4,000 had been subscribed for a church there.⁵ R. H. Wills and J. R. Ball were assigned joint agents for the Greensboro enterprise, but upon the resignation of Wills, Ball continued the work alone.⁶

J. R. Ball organized a church in Greensboro during May, 1891. The Sunday school had been in operation several weeks before the church was formed. The Greensboro appointment was left unsupplied at the Conference of that fall, but the character of W. F. Ohrum, of Maryland, was passed with the thought in mind that he would be assigned the Greensboro Church the coming spring upon his graduation from Westminster Theological Seminary. Ohrum came as pastor in the spring of 1892 and proposed that the new church should be called "Grace." The North Carolina Conference had for 1892 "ordered that one-third of the Local Missionary money raised . . . be appropriated to the finishing of the Greensboro Church."⁷

The Asheboro Methodist Protestant Church was organized under the leadership of W. M. Pike in 1891. He served it as pastor that year. C. A. Cecil, in 1892, was assigned Asheboro along with Randleman as his field of labor.⁸

Concerning the possibilities of a Methodist Protestant Church in Burlington, President W. A. Bunch said in 1890: "I am informed by the pastor of Bellemont Mission, that there are in and near the growing town of Burlington 14 Methodist Protestant families, and not even an appointment to preach there until this year, although Burlington is very near a central point within the bounds of Bellemont Mission. . . .

While others are building at Liberty, yet we are the strongest denomination in the place. The census report reveals the fact that in one county alone there are 27 Methodist Protestant Churches with 1,956 members, but no M. P. Church at the county seat, which has recently become a railroad terminus. Several of our members have already located in the town, in the future the influx from the country to the town must be largely of our members. I might here mention the possibilities of occupying the important and inviting towns of High Point, Reidsville, Plymouth, and others, but perhaps it is not necessary to enlarge, for we cannot longer afford to ignore those growing centers of population and influence."⁹

The matter of organizing and developing a church in High Point was, in 1893, put under the supervision of T. T. Ferree and W. A. Bunch. They had charge of the money being invested

there by the Board of Home Missions of the general church. To the next Conference, W. A. Bunch reported almost thirteen hundred dollars subscribed on the High Point church building, with almost eight hundred already paid. A subscription then was taken in the Conference and the amount of three hundred and fifty dollars was pledged.¹⁰ "It was voted that certain money collected for a monument to Rev. Alson Gray be used in placing a memorial window for him in the High Point church."¹¹

At the same Conference the organization of a small society in Lexington, by N. M. Modlin, was reported. President T. T. Ferree remarked that "as we have some good material in the town, wise and well directed efforts should be put forth toward building a house of worship at no distant day. I believe a handsome house of worship can be built here the coming year."¹²

By way of summary of the city church situation up to 1896, a comment from the report of President W. A. Bunch is appropriate: "The Conference should feel especially proud of the splendid church extension work which has been accomplished in the recent past. In the past six years, we have organized societies and built church edifices in the towns of Greensboro, Asheboro, Liberty, Burlington, Gibsonville, High Point, New London, Creswell, and McFarland, and the way opened to work and to some extent done in Siler City, Yadkinville, and Pinnacle. The work accomplished in those towns has added more to our prestige and influence as a denomination than the fifty-five years' work which had preceded it."¹³

President Bunch, in 1896, considered the city of Charlotte an inviting field for a mission. Scores of our people had located there and had made request for pastoral supply the coming year.¹⁴ E. G. Lowdermilk was assigned to Charlotte Mission that year but was released before the convening of the next Conference.

Pastoral appointments had been maintained for a number of years in Western North Carolina and East Tennessee, but it was not until 1894 that any attention was given to the organization of a church in the city of Asheville. A committee composed of R. T. Pickens, S. V. Pickens, and J. R. Savage was appointed to investigate the possibilities of organizing a church there. The committee made report in 1897 and said: "We find there to be quite a number of members in the city. An organization has been perfected the past year, but owing to the fact that they have service but one Sabbath in the month but little progress has marked the year's labors."¹⁵

There was a general feeling during the closing years of the nineteenth century that the advent of the twentieth century should be celebrated in some appropriate Christian manner. Sir Robert Perks, a Member of Parliament and an English Methodist,

suggested that a large fund be raised for educational purposes. The idea met with a favorable response both in England and in America. The North Carolina Conference shared this feeling and desire, but having no educational institution in this State, upon the suggestion of R. H. Brooks, it was decided to undertake to raise \$3,000 for the Board of Church Extension. The money thus raised was to be used on city mission projects. O. R. Cox, a layman of Cedar Falls, immediately gave \$500 to be used on the mission project in Rocky Mount, North Carolina. Brooks, who was treasurer of the Board of Church Extension, reported to the Conference of 1900 that there had been collected during the year \$2,761.33, with an additional amount of \$291.50 in unpaid pledges.

A church was organized in Reidsville about 1900, and during 1902 a congregation was formed in Concord and a lot purchased for a building.

Churches were formed during the coming years in West Burlington, West Thomasville, Lexington, Revolution and West End, Greensboro. Each of these projects required considerable outlay by the Board of Church Extension. Because of the general economic struggle of local congregations and the demands made upon the Board of Church Extension of the North Carolina Conference no new city building projects have been undertaken in recent years by the Conference.

The Methodist Protestants in North Carolina come to this day of Methodist Union with the realization that there are many cities in the State where they have no churches. The Conference, therefore, had come face to face with the fact that either the Methodist Protestants in North Carolina must go into these cities and organize mission churches, or else unite with some denomination which was already organized through the rural areas and in every town and city of the State.

It is obviously a very expensive undertaking to launch a new church in a thriving city. City people demand city accommodations and appearances in their churches. Building and maintaining churches is in a sense a competitive business if a congregation is to be built up in numbers to the place where it is self-supporting. It of necessity, therefore, requires tens of thousands of dollars to enter a new city and get a church established. Due to the economic conditions of the past decade the North Carolina Conference has not had the necessary funds to enter these cities.

CHAPTER V

The North Carolina Conference Attitude Towards Social Issues

The Methodist Protestant Church in North Carolina has been evangelistic in zeal for the Kingdom. The Conference from the beginning has been true to the Wesleyan evangelistic mission. The emphasis during the early years was upon revivals. Methodist Protestants have been characterized by their individual piety and personal religion. The labors of the Conference, however, have not been confined to personal religion to the neglect of social reform. The North Carolina Conference has a noble record in regard to all reform issues with the possible exception of slavery.

1. *Slavery.* The North Carolina Conference instructed the delegates to the General Conference of 1838, as follows: "If the subject of Slavery is broached in the General Conference, our delegates are instructed to inform that body that the North Carolina District does not consider that a debatable subject."¹ Evidently the General Conference did not agree with the North Carolina Conference because the *Minutes* of 1839 stated: "The following preamble and resolutions were read and unanimously (passed):

Whereas, much has been said and done on the subject of Abolition in many of the Northern Conferences, and, whereas, we have learned from our Delegates to the General Conference that some of our Northern friends are determined still to agitate the subject and urge it upon our Legislative bodies for action contrary as we believe to the spirit and letter of the Constitution, Therefore

Resolved 1st. That it is high time for the Southern Conference to speak in language upon this subject that shall not be misunderstood.

Resolved 2nd. That we do not recognize the right of Northern men to dictate to us upon the question of slavery, or any other, so long as we have the Bible for our guide in matters of morality, and the Constitution as our protection in Church privileges as members of the Methodist Protestant Church.

Resolved 3rd. That if the General Conference pass any resolution upon the subject of slavery, implicating the

Christian character of southern slave-holders, that we feel it our duty to withdraw from the connection.

Resolved 4th. That this preamble and resolutions be forwarded to the Presidents of all the Southern Conferences, requesting that they bring the subject before their respective Conferences, that we may be prepared to act advisedly and unitedly at the approaching General Conference should the subject be introduced into that body.²

Two other quotations are sufficient to present the true picture of the attitude of the Conference on the subject of slavery. President W. H. Wills said in his report to the Conference in 1849: "This Circuit (Randolph) in common with her sister Circuit, Guilford, has been disturbed by the spirit of Abolitionism, which has prevailed to some extent, distracting the members and reducing the numbers. But from my information, I am inclined to believe that, but little, if any further injury is to be apprehended on that score. . . . The firebrands which have been thrown into the Church there (Guilford), have done, comparatively, but little harm, and I think will do less hereafter."³ President Wills must have underestimated the disturbance for the next year the following resolution was offered:

That in view of some efforts that are being made under the spurious name of Wesleyan Methodism to introduce and enforce the doctrine of Abolition of Slavery in this State by the agency of certain men who have dared to assume the name of Christian ministers that it is the duty of all the ministers and preachers of this Conference to show their unqualified disapprobation of all such efforts and ministers, by standing entirely aloof from all such associations and not to assist or participate in any of their mischievous and wicked and lawless efforts to subvert the order, peace, and prosperity of the citizens of our State.

Resolved, furthermore, that those evil and arch agents in this mischief, McBride, Crooks, and Bacon, should not be permitted to assume any part of any religious service performed in any of our charges or preaching places.⁴

Though the Negro should be held as a slave to white people, according to their view, the personal salvation of the Negro was of vital concern to the members of the Conference. "Dr. J. F. Bellamy introduced the following resolution which was adopted (1845): Resolved that this Conference grant permission to all the Churches in this District to receive colored members on probation, admit them into full membership, govern them accord-

ing to our Discipline and administer to them the Ordinances: and permit them to elect their own class leaders, when their numbers require it, and to vote in receiving, trying, or expulsion of colored members.”⁵

Further missionary efforts were planned among the Negroes. In 1855 a special committee recommended “1. That the Superintendents of the districts shall bring the subject before the slaveholders of their several congregations, ascertain where and to what extent missionary grounds can be laid out for the colored population and what provisions can be made for the support of missionaries in such fields of labor and report to the next annual conference. 2. That in the meantime, the Superintendents be directed to hold services for the blacks in such neighborhoods as may be practicable, always with the consent and approval of their owners. . . . 3. That a committee of three ministers be appointed to prepare a catechism for the blacks. . . .”⁶ These good intentions apparently failed because no report was made to the next Annual Conference, and also during 1858 the General Conference divided over the slave issue into The Methodist Protestant Church, in the southern states, and The Methodist Church, in the northern states. These two branches, however, after nineteen years of separation were re-united in Baltimore in 1877.

The Negro was not forgotten even after the close of the War Between the States, for at the Conference of 1865, it was agreed “that it is expected that all our preachers shall do what they can to promote the religious interest of the African race within the bounds of our District.”⁷ Again in 1869 the following was adopted: “Resolved, That each itinerant be, and is hereby requested to act in a missionary capacity to the colored people in the bounds of their circuits.”⁸

2. *Alcoholic Beverages.* The Methodist Protestants have run true to Methodist form in their opposition to manufacture, sale, and use of alcoholic beverages. One of the earliest pronouncements on social evils was a denunciation in 1838 of whiskey: “Whereas the use of ardent spirits in any way, only as a medicine, is productive of great evil and ought to be abolished. . . . Resolved, That this Conference request all the members of the church within its bounds to abstain from the use thereof in any way, only as a medicine, and it shall be the duty of ministers in charge of circuits and stations to admonish any brother who may indulge in the use thereof.”⁹

Traffic in alcohol was denounced in 1850 and Temperance Organizations were given the approval of the Conference. “We have seen with deep regret many of the baneful effects of the

traffic and use of spirituous liquors, which are destructive alike to property, liberty, social enjoyment, health, reputation, vital godliness, and life, Therefore, Resolved, That we approve the various Temperance Organizations of the day, and that the preachers, and all other official members in particular, and the members of the Church generally, be requested to use still greater exertions to promote the cause of Temperance.”¹⁰ The position on alcohol has been restated from time to time with little variation. In 1886 endorsement of legislation for requiring that evils of alcohol be taught in the public schools was given¹¹ and calling for state and national legislation prohibiting the manufacture, transportation, and sale of alcoholic beverages.

3. *War.* The North Carolina Conference pronouncements on war and peace have been commendable. A resolution presented in 1894 by T. J. Ogburn, W. A. Bunch, and J. Norman Wills read: “Whereas, This Conference has been addressed by Prof. F. S. Blair, of the Society of Friends, in the interest of Peace and Arbitration, therefore Resolved, That as the disciples of Him who was and is the Prince of Peace, we heartily concur in these anti-warlike sentiments, and will on all suitable occasions bear witness of the same.”¹² If the Methodist Protestants agreed with a Quaker in his views of peace and war it was a noble position. Other statements by the Conference are of a similar nature.

4. *Child Labor.* The Conference of 1898, upon the recommendation of J. F. McCulloch and C. A. Cecil, went on record in opposition to child labor in North Carolina: “We are informed that children work eleven hours or more per day in some of our factories; Therefore, Be it Resolved, That it is the sense of this Conference that children of our State are imposed upon by excessive hours of labor, and we appeal to employers of labor, to parents and to the State Legislature to give the required relief.”¹³

5. *State Reformatory.* At the session held in Rocky Mount in 1906, the North Carolina Conference was called upon by F. R. Harris and J. F. Dosier to voice approval of a State reformatory for youthful criminals. A committee composed of G. W. Holmes and A. J. Harris was appointed to present the matter to the next session of the Legislature, which the committee did.¹⁴

6. *Sabbath Observance.* A rather interesting resolution was passed in 1875 in regard to Sabbath Observance in connection with the Philadelphia World’s Fair: “Whereas the Centennial of American Independence will be celebrated at Philadelphia in 1876, and there will necessarily be a vast concourse of representatives from

the different countries of the world; and whereas, there is great danger that the sanctity of the Christian Sabbath will be disregarded in said centennial, Therefore, resolved that this Conference does earnestly hope that the managers of the coming Centennial ceremonies will provide for the strict observance of the Sabbath.”¹⁵ Several statements on Sabbath Observance have been issued and endorsed since that time.

Perhaps the fullest and best statement on various social issues was that prepared by the Committee on Social Service* and endorsed by the Annual Conference in session at Henderson in 1935. The report was published in its entirety in *The Methodist Protestant Herald*, but in an abridged form in the *Journal*.¹⁶ Portions of the unabridged report read as follows: “We may merely mention the greater issues as a means of suggesting the problems which we confront.

1. *War*. Thousands of our American boys and millions of the youth of the world were pushed into the slaughter of the World War by our general wild-eyed enthusiasm and belief that it was to be a ‘war to end war.’ The disillusionment gave the world a headache. Immediately around the globe ran the universal pledge to peace. But so soon we forget our disillusionment, so soon we betray our pledge, so soon we prepare for another holocaust. As Christians—the followers of the Prince of Peace—we ought to set going every possible influence for peace that the kingdoms of this earth might become the kingdoms of Christ!

2. *Gambling*. There seems to be among our citizens an increase in the desire to get something for nothing. The practice of gambling ranges all the way from ‘flipping coins for a soda’ to horse-racing with millions of dollars at stake. The general practice of gambling is becoming worse, as is evident by the fact that in recent years many states have legalized betting on various forms of sport. Such practice, we hold not to be in harmony with the teachings and spirit of Christ, and urge our people not to participate therein even in the smallest degree.

3. *The Liquor Traffic*. In the minds of the Christians there is no question about the harmful effects of alcohol upon the human system. Science corroborates Christian principle! Our problem today is to rid humanity of the curse of whiskey. We deeply regret that during the recent year certain counties of our state have opened liquor stores within their borders.

* The Committee on Social Service consisted of J. Elwood Carroll, chairman, J. E. Pritchard, J. A. Burgess, E. A. Bingham, J. R. Hutton, D. M. Davidson, E. M. Hipps, J. L. Evans, Mrs. J. S. Moore, and E. F. Caudle.

With our highways filled with automobiles, our girls with new freedom, and our disregard for human life, as Christians we cannot help but believe that liquor, legal or illegal, has no place in our social order.

4. *Sabbath Observance.* We decry the passing of observance of the Lord's Day. Slowly, but no less certainly, commercialized interests are encroaching upon the church's claim of the Lord's Day. In many cities of our fair state there are on the Lord's Day open movies, swimming pools, ball games, and other entertainments which are conducted, not for recreational purposes at all, but purely for the profit derived therefrom. The experiences of history, the facts of science, and the teachings of Jesus bear out the belief that we ought to observe the Lord's Day with worship of God and not by a rushing struggle for gold.

5. *Movies.* We recognize in the cinema great educational possibilities. We likewise recognize that these possibilities may be used to develop Christian personality or to debase our very souls. We rejoice in the cooperative fight of many denominations to clean up the movies. Progress has been made. We also look with favor upon the effort to get national laws passed which would prohibit 'blind-buying' and 'block-booking.' But it ought to be remembered that our greatest power over indecent pictures is the price of the ticket. As Christians we ought to know what we are going to see before we see it; then if the picture is not good, to boycott such a picture by refusing to attend and getting others to pledge themselves not to attend.

6. *Child Labor.* In a nation where unemployment is a grave problem there should be no question about exploitation of children in labor. But since children work cheaper many fields of industry and agriculture continue to employ them. We look forward to the day when there shall be education for the youth and work for the mature.

7. *Economic Situation.* We believe that a great majority of our social problems have their roots in our economic situation. Our entire system is built upon the desire for wealth. The profit motive is our urge. Wealth is our standard of measure for greatness. We are too much materialists. As Christians we ought to re-emphasize the value of every human being, the worth of social brotherhood wherein each has work, the necessities of life, and the pursuit of happiness, and above all the tremendous fact of the supreme value of all values—personality! We cannot blame any social pattern for our ills,

neither can we blame the impersonal 'social order' for our troubles, but we can blame the ignorance, indifference, and selfishness of our individual citizens for them. We affirm our belief in the conviction that the Kingdom of God would be much more of a brotherhood than our present order realizes.

8. *Marriage and Divorce.* We regret the continued lightness with which the people look upon both marriage and divorce. Through the centuries the church has proclaimed the sacredness of the marriage vow. We still consider it as such and thoroughly denounce all practices which tend to minimize that sacredness. As a means of more wisely dealing with the problems related to this subject we feel that a national uniform marriage and divorce law would be beneficial. We are under no disillusionment to believe that a law would solve all our problems here, because at the root of practically all, if not all, divorces is sin. We, therefore, call upon our people to enter into this holy estate with clean lives, and to endeavor diligently to educate themselves on domestic questions so as to keep the union once established permanently joined.

9. *Propaganda.* The power of propaganda can be seen by the use of it in the World War. Propaganda did not end with the War, but has entered the field of modern advertising. Off of the press, through the ether, and from speakers' stands come terrible information. Possibly such propaganda comes to the worst in our modern advertisements of cigarettes and whiskey. Such misleading statements are contrary to the Christian way of living by the truth. As ministers and laymen we pledge ourselves to have no part in any such advertising and in all manner of conduct to proclaim the truth of Christ which will set men free.

10. *Freedom of Speech.* We believe as Americans and as Christians in the freedom of speech, press, and assemblage. We regret that in its battle for the right, *The Churchman*, organ of the Protestant Episcopal Church, was fined in a libel suit. This, with other threats, points to the danger of secular interests robbing us of our rights to the freedom of speech. As ministers especially, we feel called of God and to deliver the message of God; therefore, any limitation put upon the expression of our divine convictions tends to thwart God's message to men. We believe in the right to utter one's convictions. Our very right to preach rests upon this premise; therefore we shall fight any force that tries in any way to hamper our speech, press, or assemblage.¹⁰

CHAPTER VI

Church Papers of the North Carolina Conference

The Methodist Protestant Church was born amidst papers and circulars. Immediately following 1820 there was a flood of circulars on topics of polity both by the Reformers and those who opposed reform. It was in 1821 that *The Wesleyan Repository*, the forerunner of the present official national organ *The Methodist Protestant-Recorder*, the oldest continuous paper in American Methodism, was begun. Some of the Reformers were expelled from the Methodist Episcopal Church for reading *The Mutual Rights*. In each Union Society there was set up a committee on correspondence. A church paper could disseminate the news and views of these Reform Societies and thereby lighten the work of the committees on correspondence.

The North Carolina Conference is the only annual conference in the Methodist Protestant Church to maintain its own official organ. The national paper was sufficient until during the War Between the States when its circulation from Baltimore was cut off to the Southern States. It was at this time that the North Carolina Conference made plans to issue its own publication. An earlier effort to establish a southern paper by the cooperative efforts of the southern conferences had failed.

President C. F. Harris, in 1862, recommended in his report to the Conference that a committee be created to study the wisdom of launching a paper. The Committee on President's Report doubted the wisdom of launching a paper at that time, but the Conference reversed this recommendation and appointed the committee, composed of L. W. Batchelor, J. L. Michaux, and C. F. Harris. This committee was to confer with Michael Sherwood and others, who were at that time publishing a secular weekly in Greensboro known as the *Greensboro Patriot*, "in reference to submitting to us a portion of their paper, to be devoted to the interests of the church in the North Carolina District, or to enter into such arrangements as they may deem advisable for publishing a sheet for our use."¹

The Committee on Publishing Interests seems to have been active during the year, for at the next Conference C. F. Harris reported for the paper, *Watchman and Harbinger*, recommending that the Conference elect an editor, and he with two others constitute a

committee to issue the organ. The cost of a thousand copies was estimated:

Cost of paper	\$2,500
Cost of printing	3,750
Office rent	75
Fuel	100
Stationery	100
Salary of Editor	2,000
Carrying	50
	<hr/>
	\$8,575

Income for same from—

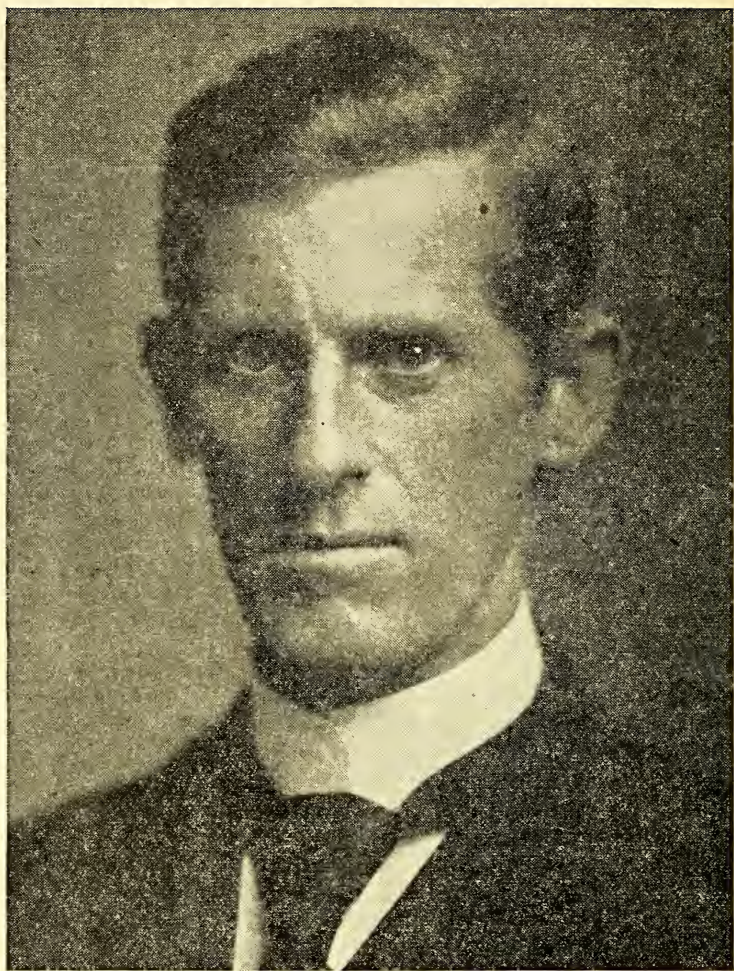
Personal pledges already made	\$1,447
Advertising (Estimate)	500
1,000 Subscriptions @ \$5.00	5,000
	<hr/>
	\$6,947

This left with the amount of \$500 due Michaux for past service, a balance of \$2,128* to be provided.² John L. Michaux was elected editor and he with C. F. Harris and L. W. Batchelor constituted the Publishing Committee.

Because of the War Between the States the Conference in 1864, decided to issue the paper as a half sheet for \$5 for six months, and after that time the matter was to be left entirely with the Publishing Committee.³ "For a time Mr. Michaux served as editor, bookkeeper, and mailing clerk with working hours which sometimes stretched from eight a. m. to five a. m. on the next day. He made an appeal to the War Department of the Confederacy and J. C. Roberts and W. O. Donnell were temporarily released from arms and assigned to service on the staff of the paper."⁴

The Watchman and Harbinger came to a close about the end of the War Between the States, but the *Central Protestant* was raised up in 1873, by the North Carolina Conference. John L. Michaux was elected editor. The subscription price was to be \$2.00 per annum.⁵ President R. H. Wills says in his report the next year that the paper had been "inaugurated under disadvantage, the success has probably been all that could reasonably have been hoped for."⁶ Michaux continued editor of the *Central Protestant* through the eighteen years of its life. During the latter years it was mostly a restatement of news carried in the *Daily Workman*, a secular paper issued by Michaux.

* If these figures seem high it should be remembered that the payments were to be made with Confederate money.



REVEREND J. F. McCULLOCH, D.D.

One of the greatest contributions to the Methodist Protestants of North Carolina was that made by McCulloch, who for forty years edited and published the official paper of the North Carolina Conference. He proposed as early as 1893 that the Conference establish a college in North Carolina. The strength of the Conference, however, at that time did not seem to justify the undertaking. He established the paper for the purpose of educating the people to the need of a college. He saw his dream realized in the opening of High Point College in 1924.

November 25, 1893, is a memorable day in the history of the North Carolina Conference. It was on that day that J. F. McCulloch, former president of Adrian College, in Michigan, returned to the Conference and recommended the establishment of an educational institution of higher learning. McCulloch was given a rising vote of thanks and requested to present specific recommendations to the Conference. At the night session he was heard again, and proposed that if a college could not be launched at once that he be allowed to establish and publish a paper for the specific purpose of educating the people to the need and establishment of a college.⁷ A committee of five was appointed to work with McCulloch and bring in plans for the paper on Monday. The committee recommended "That this Conference appoint a committee of three who shall sit on the merits of the prospective local church paper for North Carolina, and that when they shall decide that the said paper meets the demands of the Conference every pastor shall be under obligations to his utmost to extend its circulation and make it a success in every way." The committee appointed consisted of D. A. Highfill, W. A. Bunch, and J. Norman Wills.⁸

The first issue of the paper made its appearance on November 10, 1894. President T. T. Ferree, in his report to Conference in 1894, expressed what could truly be said of the paper at any time during its forty-five years of continued service to the North Carolina Conference: "*Our Church Record* published weekly in Greensboro by Rev. J. F. McCulloch, a neat and a very valuable paper, bids fair to succeed most nobly. It meets a long felt want in our Conference work, and with the warm, earnest co-operation of the pastors of this Conference, I bespeak for it a large circulation among our people in North Carolina. Our people throughout the district want a local church paper, and we will find but little trouble in getting our brethren to subscribe for it. Let us help the paper and it will help us, and use our best efforts to put it into every Methodist Protestant home in North Carolina, and thereby help the church."⁹

The Committee on Literature for 1895 pointed out that the work of issuing the paper had been a tremendous hardship on McCulloch, yet he had made no complaint. He was laboring for a great purpose. In order to put the enterprise on more firm footing the Committee recommended the purchase of a lot on which could be erected a publishing house. This structure when erected was to be used for the benefit of the paper, but upon the establishment of a college was to be sold and the proceeds used for the college.¹⁰ The following year the Publishing House Committee, composed of O. R. Cox, J. S. Hunter, and J. Norman Wills, made its first

report: "The soliciting committee reported that the subscriptions to date amount to \$4,872.09, of which \$3,765.22 has been paid in." The lot on South Elm Street in Greensboro was purchased for \$3,300, plus half interest in a building wall for \$385.¹¹ The Conference granted J. F. McCulloch permission to travel through the Conference with a phonograph and solicit subscriptions to the paper and the publishing house building fund.

The Publishing House was erected in 1897. President Walter A. Bunch said in his report: "It is unnecessary for me to make any report in reference to the Publishing House, since most of you attended the reception given in the building last evening and the report of the building committee will furnish you the desired information respecting said enterprise. *Our Church Record* will now be placed upon a more permanent basis; its usefulness should be greatly enlarged, as the conditions will enable the editor to apply less physical force and devote his mental ability more exclusively to the editorial work."¹²

Concerning the Publishing House and the issuance of the paper, J. Norman Wills, treasurer of the Publishing House Corporation, said: "The Church contributed about \$5,000 toward the fund for the purchase of a lot and the erection of a building. The total investment, including subsequent additions, was less than \$12,000. At the beginning, a monthly payment of \$20 was made toward the support of the paper. It would have been impossible to continue the publication of the paper, but for the fact that Dr. McCulloch possessed considerable mechanical skill, and not only edited the paper, but personally printed it. The publication of the paper was continued without intermission throughout all the succeeding years. The cost of production was greatly increased, but the appropriation from the publishing house was gradually increased also, until finally it was made \$100 per month."¹³

After High Point College was founded in 1924 the income from the Publishing House was directed to the College. McCulloch erected his own print shop on Trinity Street, directly back of his home on Asheboro Street. The lack of some additional income other than subscriptions worked a tremendous hardship upon McCulloch. He continued as editor and owner of the paper, but turned the work of printing it to the firm of McCulloch & Swain. This firm is significant because it was composed of Warren McCulloch, son of the editor, and J. W. Swain, son of W. E. Swain, also a leading minister in the North Carolina Conference.

The perplexities of the Conference organ during the past decade have been both financial and editorial. A mounting annual debt was incurred after the Publishing House income was directed to High Point College until the editor owed the printers about \$4,500.

The editor, in order to settle this obligation transferred to the printers certain equipment in the print shop. Special efforts were made to increase the list of subscribers in the hope that the paper might be made self-supporting in the future. Alas, it was not. The list of subscribers was considerably increased, the price raised in December, 1929, from \$1.50 to \$2.00 a year, and beginning with 1932 a subsidy assessed against the churches and organizations of the Conference. Despite these efforts, by 1934, the debt was again about \$3,500.

Another severe blow came with the death of McCulloch in 1934. His death meant that the paper was left without an editor and that there was against the estate of McCulloch the bill of \$3,500 for losses on the paper during recent years. Though the paper was the personal property of the late J. F. McCulloch, the North Carolina Conference felt under an obligation to him and his great work not to allow the indebtedness to be collected out of his estate. The Conference therefore set about to raise a McCulloch Memorial Fund, the purpose of which was to pay off the indebtedness. About \$3,200 was raised and paid into the McCulloch estate.

The paper needed an editor. J. E. Pritchard, pastor of Calvary Church, Greensboro, during the latter months of McCulloch's life, had assisted greatly with the paper. Pritchard then, in connection with his pastoral duties, gladly assumed the editorship of the paper for the remainder of 1934, and also again for 1935 and 1936. R. M. Andrews served as editor during 1937, while also acting as president of the Conference. He was assisted freely that year by N. G. Bethea and J. Elwood Carroll, two pastors in Greensboro. Andrews was chosen director of the Fellowship Crusade for 1938, part of which duties include the editing of the paper. He continued his editorship in connection with the pastorate of West End Church, Greensboro, in 1939.

The name of the paper was changed in 1910 from *Our Church Record* to the *Methodist Protestant Herald*. The original subscription price was \$1.00 a year, with a credit allowance to ministers of ten per cent. on their own subscription for all subscriptions they procured. The price of the paper was raised to \$1.50 in 1916. The financial struggles of the paper caused the Conference in 1929 to discontinue the commission allowed the ministers, to increase the subscription price to \$2.00 a year, and to levy a subsidy against all churches and organizations of the Conference. The subsidy levied against the churches was based upon size and ability to pay, ranging from \$1 to \$20. The subsidy against the North Carolina Branch of the Woman's Work, the Conference Council of Religious Education, and the Children's Home was \$100 per annum each. Due to the indebtedness of High Point College no subsidy

was ever collected from it. *The Methodist Protestant Herald*, with the aid of the subsidy, the increase in subscription price, the expansion of circulation, and the use of a part time editor for several years has been self-supporting.

The church paper has rendered a great service during its forty-five years of publication. Editor McCulloch, in addition to seeing High Point College opened and in operation, which was the primary purpose of the establishment of the paper, saw the Children's Home brought into being largely through the work of his paper. McCulloch also rendered a great service in the development of the entire Conference program through the years.

The North Carolina Conference paper will come to an end after forty-five years of usefulness. Plans are being developed that with the coming of the union of the Methodist Conferences in North Carolina, the *Methodist Protestant Herald* will be merged with the *North Carolina Christian Advocate*, which paper has been the official organ of the two Southern Methodist Conferences in this State.

CHAPTER VII

Early Adventures in Education

The Methodist Protestants in North Carolina have always been interested in education. The founders of the Church were educated people. Among the ministers from the beginning there were those who possessed academic degrees. Among the laymen, especially the delegates to the Annual Conferences, were many professional men with college degrees. As soon as the societies gathered enough strength to consider themselves a real church, therefore, these leaders began to think in terms of educational opportunities through denominational schools.

The earliest interest in education expressed itself in the endorsement of certain schools and colleges both within and outside the State. The next steps were the adventures in trying to establish denominational colleges in the objects of Jamestown Academy and Yadkin College. Then came a general interest in the endorsement and maintenance of secondary schools scattered over the State. Finally, High Point College was established.

The first mention of an institution of higher learning was recorded in 1836, in connection with the receipt of a communication from Robert B. Thompson, agent of the Manual Laboring College, of Virginia. The communication was received late in the session and was laid on the table until the following conference. It was then taken up and the following resolution offered: "That the President inform Brother Thompson . . . that the N. C. District feel deeply interested in the success of the enterprise, but are unable to afford any pecuniary aid."¹

Madison College, a Methodist Protestant school located at Uniontown, Pennsylvania, had endorsement and support of the North Carolina Conference for several years. John Paris, in 1851, offered a resolution endorsing Madison College and recommending it to our people.² Then the following year efforts were put forth to raise a theological scholarship in that institution. L. W. Batchelor travelled for a time in North Carolina as agent of Madison College.³

The attention of the Conference being called to the fact, endorsement was given a boy's school conducted near Brinkleyville, Halifax County, by W. H. Wills and others.⁴ Halifax Male Academy, which was operated in this same community by Jesse H. Page was also given endorsement and recommended to the Methodist Protestants for patronage.⁵

Lynchburg College, a Methodist Protestant school, was also given approval and recommended to North Carolinians. In more

recent years the Methodist Protestants unofficially looked upon Elon College as their school, for many of the laymen and also ministers received their education at Elon College.

It may appear from these many endorsements that the North Carolina Conference would associate with or endorse any school that was suggested. Such was not true. When the Conference was offered Pleasant Grove Academy in Davie County the school was seriously considered, even taken over for a year, then returned to its original owners.⁶ When the Female School at Berlin, located at Kernersville, was offered to the Conference at a fair price it was declined on the basis that already there were good colleges in operation at Salem, Guilford College, and Greensboro.⁷ Bascom College, at Leicester, Buncombe County, was declined when offered to the Conference at a very fair price.⁸ Oak Ridge Institute, being operated by two Methodist Protestants, M. H. Holt and J. Allen Holt, was endorsed; but upon being offered to the Conference was declined.⁹

Out of the high interest in a school for the denomination came Jamestown Female Academy. In 1848 it was agreed that "a literary institution is very much needed by this Conference to afford to parents in this and other districts a place to educate their children."¹⁰ The interest in schools took various turns until C. F. Harris, in 1855, offered a resolution calling for the appointment of "a committee of five to inquire into the practicability of establishing a female school, at High Point, on the N. C. Railroad."¹¹ With the report of this committee in mind President John F. Speight stated in his message the following year: "Literary institutions have become one of the great Church enterprises of the day; and if we wish to succeed as a denomination we must embark heartily in this matter."¹²

The committee on the proposed college reported that it had purchased a four-acre lot in High Point, but due to lack of what the committee considered adequate funds had not as yet caused a building to be erected.¹³ The place of location had not been definitely agreed upon so a tract of land near Moriah Church was offered. Wm. G. C. Mendenhall, of Jamestown, appeared and made an offer of \$2,000 and a tract of land in Jamestown if the school should be located there.¹⁴ Jamestown was selected, and trustees for "Logan Female Seminary," as the name was designated, were selected in the persons of John F. Speight, L. W. Batchelor, Calvin Johnston, Wm. G. C. Mendenhall, Jonathan W. Field, Calvin H. Wiley, Alexander Robbins, C. F. Harris, John C. Rankin, Alson Gray, A. Nicholson, Andrew Gamble, Isaac Thacker, Cyrus Wheeler, and Samuel Donnell.¹⁵

John F. Speight, one of the trustees, made oral report to the

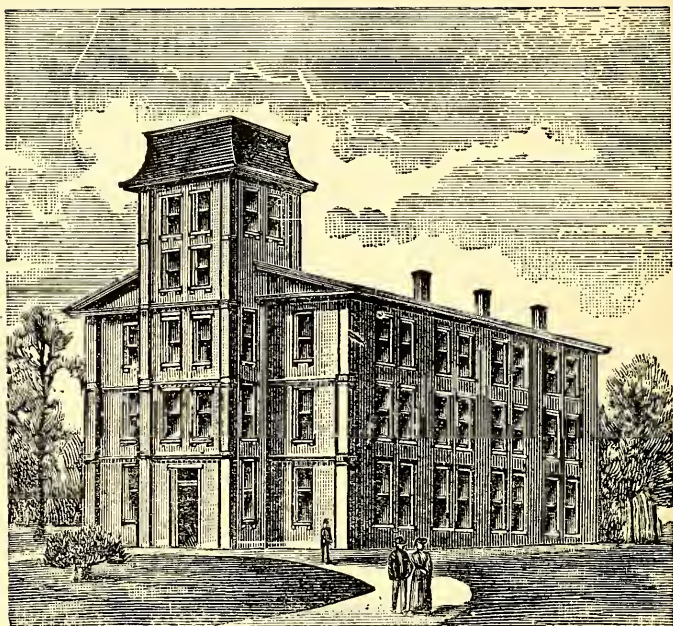
Conference in 1857, on the progress of Logan Female Academy. He stated that title to the land had been procured and a charter granted by the State Legislature. Contract for the building, which was to be 50x84 feet and four stories tall, had been let. The total cost was to be about \$16,000.¹⁶ The name of the institution was changed to Jamestown Female College and Alson Gray was chosen field agent.

The interest of Jamestown College in 1858 was so important that the sessions of the Conference were held in Jamestown, though the Methodist Protestants had no church there. The sessions were held in the Masonic Hall and in the Methodist Episcopal Church, South. The interest of the College was presented on several occasions. Pledges ranging from fifty cents to four hundred dollars were made by individuals. At another session ministers and laymen made conditional pledges of what they would raise on their circuits during the coming year. Alson Gray was continued as agent.¹⁷

All things seemed to move smoothly during 1859 and 1860, but the unhappy end came in 1861 when Jamestown College was burned. "According to information secured from Mrs. C. W. F. Tilden, of Jamestown, a daughter of Alexander Robbins of the Board of Trustess, at that time all the rooms in the building which were intended for dormitory use were occupied and many young ladies boarded in the village. A girl suffering from toothache one night lighted a candle to seek medicine and left the lighted candle near an open window. She fell asleep, a wind sprang up and blew the curtain against the candle and the fire resulted. The men of the village were away in war and the fire was not extinguished."¹⁸

To the Conference of 1861, President W. D. Trotter made a report of assets and liabilities. Debts of \$12,910.88 were listed, part of which was supposed to be offset by estimated assets of \$7,310.26, leaving a net debt of \$5,600.62. The War altered values considerably, therefore pledges were not collected nor real estate sold for the estimated value. Since the Conference was in no legal way liable for the indebtedness, the members of the Board of Trustees bore the burden of these obligations, placing considerable sacrifice upon many of them. In an effort to help perpetuate the record of sacrifices thus borne, the Nikanthian and Thalean Literary Societies of High Point College have erected of bricks from the old Jamestown Female Academy building a marker on the College campus.

Yadkin College was established in Davidson County upon the recommendation of Henry Walser.¹⁹ It was he who appeared before the Conference in session in Fayetteville, in 1852, and made an offer of land and money, and recommended the appointment of a



YADKIN COLLEGE

The first venture of the North Carolina Conference in higher education for young men was Yadkin College, located about ten miles west of Lexington, on the road leading to Mocksville. The site, a beautiful hill donated by Henry Walser and Thomas C. Crump, overlooked the winding, picturesque Yadkin River. The institution was founded upon recommendation of Henry Walser, who appeared before the Conference in session in Fayetteville, in 1852. Encouraging progress was made during the early years only to be cut short by the War Between the States. The War over, the school was re-opened and soon chartered as a college. Reverses came towards the close of the nineteenth century, therefore the institution returned to the standard of a high school and operated as such until its final closing in 1924. The complete story of Yadkin College has been published recently by O. J. Michael, who provided this photograph.

committee to work out details of founding the school. The committee appointed was composed of Alson Gray, David Weasner, David L. Michael, Thomas C. Crump and Henry Walser. It met on September 20, 1853, at Friendship Church, Davidson County "and agreed to locate said institution in the County of Davidson, on the road leading from Lexington to Mocksville in Davie County, eight miles west of Lexington and three miles east of the Yadkin River, on the lands of Thos. C. Crump and Henry Walser, they agreeing to convey ten acres of land for said purpose to any legal authority to receive the same, and the said Henry Walser further agrees to pay to the use of building and supporting said institution the sum of five hundred dollars, if carried out on the location aforesaid."²⁰ The Conference accepted the report. Upon motion of H. T. Weatherly the name was to be "Yadkin Institute," with the following trustees: Henry Walser, Jordan Rominger, Alexander Robbins, Thos. C. Crump, David L. Michael, Andrew M. Gamble, John A. Davis, Alson Gray, and R. G. Beeson.²¹

In 1854 all circuit superintendents were designated agents of Yadkin Institute with the right to collect contributions for the institution. The agents were allowed a commission of 10 per cent. on all collections.²² Henry Walser reported the following year that the contract for a two story brick building 30x60 feet had been let.²³ In 1856, Walser again reported for the trustees that the building was completed and the school in operation under the leadership of George W. Hege, who had leased the property for five years for \$200 a year.²⁴ Progress was still being made the following year for at that time John F. Speight offered a resolution stating that "Yadkin Institute is . . . in a prosperous condition, and promises much usefulness."²⁵

Yadkin Institute made such fine progress as a preparatory school that it was decided, upon recommendation of Henry Walser, to make it a college.²⁶ Eleven trustees were named to incorporate same, as follows: Alson Gray, J. L. Michaux, Henry Walser, D. L. Michael, G. W. Hege, B. F. Smith, A. W. Lineberry, J. Rominger, J. A. Davis, and David Weasner.²⁷ "The school was, accordingly, chartered as a college in 1861. At that time there were eighty boarding students besides those living in the community. Out of the eighty, sixty entered the Confederate Army which practically broke up the school."²⁸

Henry Walser appeared before the Conference in 1869, acting as representative of the creditors, stating that if the Conference would pay them the sum of \$250 and put into operation the school, they would turn over to the Conference the entire property. T. H. Pegram was chosen agent to raise the sum, and a Standing Committee consisting of Henry Walser, J. H. Pegram,

Jordan Rominger, and D. L. Michael was elected.²⁹ The following year Jesse H. Page was elected president and Jordan Rominger chosen as field agent.³⁰

A new location was procured in 1871. The Standing Committee reported that it had two acres of land and a building unencumbered, provided a school was established.³¹ The requirements having been met, Committee Chairman C. A. Pickens reported that the property was transferred to them on March 7, 1871.³² In 1873 Shadrach Simpson was graduated from Trinity College, "and such ability and force of character did he display that shortly before his graduation he was elected President of Yadkin College."³³ In the capacity of president Simpson served ten years, resigning to become a professor in Western Maryland College.

During the years of existence Yadkin College rendered a great service to the North Carolina Conference and society as a whole by the ministers and professional men which were educated there. In 1881 an attempt was made to establish a chair of theology. During that same year a large building was erected, being paid for at the time with exception of less than a thousand dollars.³⁴ At the session in 1883 this balance of indebtedness was raised on the Conference floor and the debt entirely liquidated. W. A. Rogers was chosen president that same year,³⁵ but did not serve very long.

Yadkin College being without a president, in 1887 A. R. Morgan, principal of the neighboring high school, was asked to take over the institution and operate it as a high school. In September of that year "a terrible wind storm visited the vicinity of the College and damaged it. Steps were immediately taken to repair the damage. In a short while a better and more substantial roof was put on at a cost of \$247.00."³⁶ Morgan resigned the presidency to become a missionary to Japan, and G. W. Holmes was elected principal.³⁷

Things were not going so well for in 1894 it was recorded: "We are convinced that Prof. G. W. Holmes has exhibited commendable loyalty to our people in his perseverance at Yadkin College, in the face of all the discouraging circumstances, and we deeply regret the unfortunate situation in which our institution at that place now appears to be."³⁸ "The unfortunate situation" referred to was an incompleted building. President T. T. Ferree said in his report that same year:

The Conference held at Randleman in 1892 authorized the Board of Trustees of Yadkin College to mortgage the property and finish the building. An effort was made by the Board of Trustees to do so, but failed; then seven brethren, four of whom being members of our Church, and the remaining three

members of the M. E. Church, South, said they would borrow the money, and take a mortgage on the college for our protection, which they did, and the building was completed.³⁹

The struggle became more intense. In 1895 the Conference ordered an assessment laid upon the churches to the sum of one thousand dollars to be used to liquidate the debt; also, instructed the trustees to call upon the Legislature to annul the charter of Yadkin College and that hereafter it be known as Yadkin High School.⁴⁰ For a number of years W. T. Totten was the principal until the institution was closed in 1924. The story is closed with this entry in the Journal of 1933: "On motion it was ordered that the \$100 received from the sale of the Yadkin College property be turned over to the Methodist Protestant Church at that place."⁴¹

Yadkin College still lives both in influence and also in a very live Alumni Association. The Alumni Association holds an annual meeting back at the old, sacred spot. It has caused the old bell which once called students to classes at Yadkin to be erected on the campus at High Point College. The old bell has appropriately been named "Old Yadkin" and again calls students to meals and classes. The Association just now is endorsing the publication of a history of the institution.

CHAPTER VIII

Later Adventures in Education

Turning from the adventures in higher education at Jamestown and Yadkin College, the Methodist Protestants were inspired of necessity to do better. While the ground was being laid for a Grade-A college in the State, secondary schools received consideration.

President T. T. Ferree, in 1894, said: "I wish to call attention to our educational interests. The school at Fallston is doing well under Prof. Thompson. I do not know the exact number of pupils in school, but in the neighborhood of one hundred. Brother Thompson deserves the patronage of our people, especially in that section."¹ The Committee on Colleges also gave endorsement of the school that same year.²

A school was maintained at Liberty which had Methodist Protestant sanction. During 1907 it was offered to the Conference, but as the terms could not be agreed upon it was declined.³ That same year a special committee composed of O. R. Cox and R. H. Brooks recommended the purchase of Denton High School. It was in turn recommended to the Methodist Protestants for their patronage.⁴ The committee was too modest to explain how the property at Denton was procured, but President Johnson gave the facts in his report: The school was purchased for \$2,200, of which amount \$800 was to be raised in and around Denton and \$1,400 by the Conference, of the latter sum already Cox and Brooks had given \$100 each. At the time Conference was in session G. L. Reynolds was serving as principal and reported an enrollment of sixty pupils.⁵ It was in connection with this school that the Methodist Protestant orphanage was founded. The school was sold in 1920 for \$4,000, half of which was returned to the Denton Church and the other half given to the Board of Church Extension.⁶

These secondary schools at Yadkin College, Fallston, Denton, and Liberty served a useful purpose prior to the time when counties and the State made public education common property for every child. The development of adequate public schools, therefore made denominationally supported secondary schools unnecessary. Interest and energy in education were turned henceforth entirely to a college.

The primary purpose of the return of J. F. McCulloch to North Carolina was to establish a college. The time not being ripe for this in 1893, he set himself to the issuing of a paper which was designed to educate the people to the need of a college. In connection with

the paper, the Publishing House was incorporated in 1896, and the structure erected on South Elm Street in 1897. The income from the publishing house was to be used in the support of the paper, but when a college was opened the income from the publishing house was to go to the college. The publishing house, at an appropriate time, should be sold and the proceeds therefrom turned over to the college. The charter of the Publishing House was changed to that of the Board of Education of the North Carolina Annual Conference, Inc., with J. Norman Wells, Treasurer. Along about 1914, McCulloch erected a printing house of his own back of his home on Asheboro Street, and the publishing house was rented. An attempt was made to sell the publishing house, but the purchaser was unable to make payments and returned the property and forfeited his previous payments of some \$4,000. The publishing house was sold in 1938 for \$30,000. It had proved a very profitable investment because less than \$10,000 had actually been put into it, the remainder of the investment being paid for from rentals. For many years it supported the editor of *The Herald*. Then in the end brought a nice profit of at least \$20,000.

As early as 1901 J. C. Roberts, of Kernersville, made an offer of \$10,000 to a fund to establish a college should one be opened within the bounds of the North Carolina Conference. A committee on Ways and Means was created, composed of J. F. McCulloch, J. S. Hunter, A. M. Rankin, J. Norman Wells, J. Allen Holt, F. R. Harris, O. R. Cox, and W. C. Whitaker.⁷ At the next Conference this committee recommended that the amount of \$75,000 be raised for the establishment of a college and that trustees be elected to direct the affairs of the institution. At this same Conference a Committee on Location of College was appointed and recommended that the college "be somewhere in the Piedmont section, all things being equal."⁸ President Johnson in 1904 said: "Our college enterprise seems to be gaining strength and confidence. The committee, driven by local changes to sell the first site purchased, has selected another that is thought by some to offer some advantages the other did not. The matter of purchasing a site, as well as the matter of selling the other site, has been handled with great care by some of the best business talent. This movement should have the interest and cooperation of all our people."⁹ The new site purchased was about twelve acres located in South Greensboro, on Asheboro Street.

C. F. Tomlinson, of High Point, appeared before the Conference in 1905, stating that he represented the citizens and business men of that city. He reported a mass meeting had been held and that the citizens of his city had pledged to contribute \$12,000 to a Methodist Protestant college if located there. T. C. Amick,

principal of the Liberty Normal College, arose and stated that the business men of Liberty had increased their offer to \$6,000 and 30 'acres of land.¹⁰ The matter of a location was referred to the Board of Education.

During the year 1906, the Board of Education undertook to purchase Oak Ridge Institute. To the Conference that fall the Board reported:

On the 28th day of February, 1906, this Board met in Greensboro to consider the college matter. At this session propositions were received from High Point, Greensboro, Oak Ridge, Liberty, Pinnacle, and Hillsboro. All of which seemed to the Board to be liberal and worthy of their consideration, and in pursuance of which a committee was appointed to visit and examine the properties, which was done and reports made to the full Board on March the 8th, 1906, in Greensboro. That on this date a very liberal proposition was made by the people of Pilot Mountain, which proposition was duly considered among the rest. After careful consideration of the various propositions balloting was proceeded with which resulted in an expression of the Board's choice of Oak Ridge. Whereupon a committee was appointed to consider and work out all the details of the matter and make report of their investigations to the Board.

The committee after very careful investigation and consideration could not effect a trade, having found that the total of the subscriptions in round numbers, \$55,000.00 was pledged on the condition that \$100,000.00 should be subscribed before the pledges could be available; and that if the above stated condition did not exist, that still another barrier to the progress in the matter existed, in the fact that the amount subscribed was largely due and payable, if payable at all, in four annual installments. . . .¹¹

During the panic of 1907, the matter seemed to rest quietly. The topic of a college was called forth at the Conference of 1908 with a resolution: "It is the sense of this Conference that the needs and future prosperity of the Methodist Protestant Church in North Carolina demand that we shall at the earliest possible time enter more fully into the work of establishing a Methodist Protestant College in North Carolina."¹² This resolution was prompted by the fact that during August of that year, J. C. Roberts, of Kernersville, had died, leaving a bequest of \$10,000 to be used by the Board of Education in the building or support of a college provided same should be opened by 1920, otherwise the

money would go into a trust fund, the income from which should be used for the education of young men for the ministry.¹³

The number of Trustees of the Board of Education, in 1910, was increased to include "five ministers and ten representative business men: T. J. Ogburn, T. M. Johnson, R. M. Andrews, A. G. Dixon, S. W. Taylor, T. A. Hunter, R. H. Brooks, F. R. Harris, H. T. Powell, O. R. Cox, J. J. Welch, A. M. Rankin, J. R. Cummings, W. S. Linville and J. Norman Wills." ¹⁴ That same year a recommendation to buy Oak Ridge Institute was declined.

Evidently the work on the Children's Home and then later the World War took the attention of the Conference, for practically nothing was done from 1910 on for several years. J. F. McCulloch showed to the Conference in 1917 some blueprints and pictures of the proposed college buildings.¹⁵ From 1915 to 1917, N. G. Bethea was also working in the field as Forward Movement Secretary. Most of the money which he raised was turned over to boards of the General Conference.

McCulloch addressed the Conference in 1918 and made some suggestions in regards to a college. These suggestions were referred to the Board of Education which later reported: "In view of the fact that successful enterprises must now be conducted on a scale larger than ever before; and that our Church, if it is to succeed, must be willing to make sacrifices and plan its undertakings on a scale that will command the respect of the outside world, as well as the confidence of our membership; it is the opinion of the Board that plans for the establishment of a College should contemplate the raising of at least two hundred and fifty thousand dollars during the next three years, one hundred and fifty thousand dollars of which shall be expended for the buildings, the remainder, together with the present resources of the Board of Education, or such part of the same as may be available for the purpose, to constitute the nucleus of an endowment fund."¹⁶

At the Conference in 1919, the figure was raised and other details specified. "Resolved, That the Conference recommend to the Board of Education that a school, either a college or a high grade preparatory school, be opened not later than 1921, and earlier if possible.

2. That plans should contemplate an investment of \$500,000, \$300,000 for buildings and \$200,000 for endowments; but that we should raise \$100,000 at once and start the school, and raise the other amount as the school grows.

3. That the Board of Education be asked to make thorough investigation of available and eligible college sites, and if they can find, at a reasonable price, sites more desirable than



HIGH POINT COLLEGE

The crowning effort to build an outstanding educational institution in North Carolina was realized by the Methodist Protestants in the opening of High Point College in 1924. J. F. McCulloch had been issuing the official North Carolina Conference organ since 1894, in an effort to get a college established and maintained by the Methodist Protestants in North Carolina. Impetus was added to the educational campaign by J. C. Roberts, of Kernersville, N. C., who designated in his will in 1910, that \$10,000 of his estate be used in the establishment of the college. *Roberts Hall*, shown above, is named in honor of this generous layman. J. Norman Wills, a layman of Greensboro, made a very attractive offer in 1921, and greatly encouraged the North Carolina Methodist Protestants. The cornerstone of *Roberts Hall* was laid on June 29, 1922, and High Point College opened on September 16, 1924. R. M. Andrews served as president for six years until 1930, at which time he was succeeded by G. I. Humphreys. (Photograph by the author).

the one now held in the suburbs of Greensboro, that they secure an option on the most desirable to run until the campaign for funds reveals whether it is prudent to purchase.

4. That the Annual Conference recommend that the Board of Education undertake to raise from our people this year and next the \$100,000 mentioned in this resolution and an additional \$50,000 to \$100,000 from the people in the vicinity of the site chosen, to aid in building, equipping, and endowing our college plant.¹⁷

The Board of Education, however, did not agree with the above resolution because of the Million Dollar Drive still going on in the interest of General Conference projects.¹⁸

The Board of Education during 1921 received offers of a site and selected High Point. Besides High Point, generous offers of land and money were made by the cities of Greensboro, Burlington, and Graham. The offer of High Point included a tract of land of eighty acres and \$100,000 in money.

In addition to these offers of sites, the one great thing that inspired our people to pledge more than \$225,000 to the college was the offer of J. Norman Wills, of Greensboro. Wills, son and grandson of distinguished ministers in the North Carolina Annual Conference, had been treasurer of the Publishing House Corporation during its entire existence, and then treasurer of the Board of Education since the incorporation of the latter body. The offer of Wills to the Board of Education was: "If the Methodist Protestant Church . . . shall by June 1, 1922, secure bona fide subscriptions from solvent subscribers to the amount of THREE HUNDRED THOUSAND DOLLARS (\$300,000), not including value of site and any amount promised by the city in or near which the college may be located, then in that event I agree to set aside as a contribution to the permanent endowment fund of such college as may be established by your board stock in the Odell Hardware Company of the par value of ONE HUNDRED THOUSAND DOLLARS (\$100,000)." To the original proposition an extension of time was granted on July 14, 1922: "In view of the fact that the time specified . . . has gone by, and the amount specified . . . has not been raised . . . I hereby agree to extend the time further for the compliance with the conditions, until October 1, Nineteen Hundred and Twenty-Three (1923)." ¹⁹ Though the conditions of the proposition by Wills were not met, he fully intended to set aside the amount of \$100,000 for the College, but business reverses prohibited him doing so. At the time of his offer he was a stockholder in two banks which failed, and according to the State law at that time in case of failure of a bank

each stockholder was liable twice the amount of par value of stock held. These two bank failures along with other business reverses made it impossible for Wills to donate the amount which he wished, and thereby caused one of the deep regrets of his life of usefulness to his Church.

The large amount of pledges to the college was mostly the work of R. M. Andrews. The Conference in 1921 voted to release him as president from the duties of visiting quarterly conferences and churches, so that he might travel the State in interest of the college.²⁰ He was assisted ably by L. W. Gerringer and J. E. Pritchard.

The cornerstone for the main building of High Point College was laid on June 29, 1922. President A. G. Dixon said at the Conference that fall: "Everyone who has worked for the College deserves credit, but anyone knows that a greater part of the credit for the success of the movement during the year is due to Dr. R. M. Andrews. He has faithfully pushed forward amid encouragements and discouragements with a smile that didn't come off, and with a heart that knew no failure."²¹ Andrews, having completed his maximum period of five successive years as president of the Conference, in 1922, was continued as agent of the College during 1923 and became first president of High Point College in 1924. He served as president for six years, resigning in 1930, to be succeeded by G. I. Humphreys, of Maryland, who continues in that office.

High Point College was opened on September 16, 1924. Four buildings and a muddy campus constituted the equipment. The administration building was named "Roberts Hall" in memory of J. C. Roberts, of Kernersville. The two well equipped and modern dormitories were being brought to completion. The boy's building was named "McCulloch Hall" in honor of J. F. McCulloch, and the girl's building "Woman's Hall" as a tribute to the women of North Carolina who had worked so hard and sacrificially for the College. The fourth building was a heating plant.

During the first year High Point College offered courses to students in the first and second years of college work and to students of tenth and eleventh grade high school standing. The second year the Junior class was added and the tenth grade work discontinued. With the third year high school work was eliminated and the school became a Grade-A college. The first commencement was held in 1927 with thirteen graduates.

Other permanent structures have been added to the campus. The graduating class of 1928 gave the beautiful gates. Through the untiring efforts of N. M. Harrison, Jr., the Harrison Gymnasium has been erected. It has modern equipment and will seat an audience

of about three thousand for indoor sports. The third structure is the Wrenn Memorial Library Building erected at a cost of about \$30,000. President Humphreys said in 1935: "Many of you know that at the Commencement last June, Mrs. M. J. Wrenn, a member of the Board of Trustees, announced that she would build a Library Building on the campus as a memorial to her husband—the late M. J. Wrenn, who was a member of the Board from the founding of the college to his death."²² The building was completed in the Spring of 1937 and dedicated at the college Commencement that year.

President Humphreys' report to Conference in 1938, will give some indications of the present conditions. Student enrollment reached the figure of 439. "In the report on Capital Account made to the Trustees last June, it was shown, based on replacement values (lower than erection cost) as made by an insurance appraiser and an architect, that the grand total values of land, buildings and equipment was \$745,533."²³ The present indebtedness is approximately \$210,000.

From the standpoint of the Church alone High Point College has been a worthy venture. During the past twelve years practically every young man entering the ministry of the North Carolina Conference has been educated in High Point College, until at present almost half of the ministers have at some time been students of that institution. With the coming of Methodist Union and new adjustments, Methodist Protestants expect for High Point College a new day.

CHAPTER IX

Sunday Schools, Youth, and Women

The story of the North Carolina Annual Conference would hardly be complete without some record of the work of our Sunday schools, the Youth, and the Women. It is quite true that the great achievements of the Sunday School and the Women are told in connection with the establishment and support of the Children's Home and High Point College. Direct mention however should be made.

1. *Sunday Schools.* True to their Wesleyan heritage the Methodist Protestants had Sunday Schools from the very beginning. Formal endorsement was given them in 1834 when a motion was passed stating: "The agents of the Sunday School Union are cordially received among the Methodist Protestants within this District and have our assent to establish schools and take such other steps and measures as they may think proper for the furtherance of their cause."¹ The development of Sunday Schools may be seen in Appendix E.

It was not again until 1866 that another official pronouncement on Sunday Schools was made. "Feeling a deep interest in the subject of Sabbath Schools," a resolution said, "and deploring their neglect, we urge upon all the Superintendents of circuits in the District, the vast importance of carefully organizing Sabbath Schools throughout their respective fields of labor as far as practicable, seeing that they are kept up all the year, or as long as the clemency of the season will admit, and that they are supplied with suitable teachers and superintendents; and also use their exertions to build up libraries, in every way for their religious instruction and training; also that each superintendent instruct and persuade heads of families to faithfully meet together with their children, and forming Bible classes, encourage and promote religious intelligence."² The resolution must have done good for two years later President Michaux remarked: "There has been an unusual interest manifested the present year in the cause of Sabbath Schools; many of the churches earnestly engage in the work. This should be encouraged to the furthest extent."³ Endorsement of the work being done by the Central Sabbath School Association was given in 1869, and Joseph Causey selected as field agent to organize Sabbath Schools in Methodist Protestant churches.⁴ Beginning with the first of the year 1875, each minister was to preach on the importance of Sabbath Schools and the importance of all church

members and children attending them. The ministers were instructed to attend Sabbath Schools themselves in order to counsel and encourage the workers.⁵

It may have been entirely acceptable in 1866 to close Sunday Schools with the coming of winter weather, but President R. H. Wills did not think such proper in 1883. He said, "Sunday Schools—there are two serious difficulties connected with these. One is the habit of closing for the winter, even where the houses are comfortable: the other, that of suspending in the time of protracted meetings, by which, in part, large, unwieldy congregations are gathered on Sunday while the Sunday School interest suffers. We should, doubtless endeavor to counteract this influence, and as far as possible, prevail on teachers to sacrifice so far as necessary to meet the demand, and continue the school during the year."⁶

The only battle in regard to Sunday Schools in recent years has been that in regard to literature. At one time many of the Methodist Protestant rural Sunday Schools were using materials published by commercial printers and not endorsed by the Methodist Protestant Church. The reason for this was a saving in cost. This small saving was effected by the use of cheaper paper, poor grades of ink, and shoddy workmanship. These facts having been pointed out practically all of the North Carolina Conference churches are now using literature prepared or recommended by the Methodist Protestant Church.

All North Carolina Conference churches today have Sunday Schools except a few which are so small in membership that they cannot maintain an organization.

2. *Young People's Work.* Christian Endeavor societies were enjoyed by North Carolina Methodist Protestant young people as early as 1892. It was not until 1908 however that a Conference Board of Young People's Work was organized. A resolution called for the election of a Conference field secretary and that a board be created to supervise his labors. The Field Secretary was "to foster the interests of our Sunday Schools and Christian Endeavor."⁷ A. G. Dixon was selected as the first Field Secretary. The members of the Board of Young People's Work were T. M. Johnson, W. R. Lowdermilk, A. G. Dixon, J. Norman Wills, and J. D. Ross.⁸ Dixon must have made a wonderful success of the work, for in 1917 he was called to be national Secretary of Young People's Work for the entire denomination, which position he filled for five years.

The first state-wide Young People's Convention was held in Thomasville during April, 1915. "There were about one hundred delegates in attendance and the spirit of the meeting was excellent."⁹ Until this time most of the work had been done in

local churches, groups of churches, and in the conference districts. During 1920 Miss Juanita Hammer, of High Point, was Field Secretary. The following year Miss Hammer reported, "At Greensboro our Young People's Summer Conference for the State was held in June. Seventy-six young people registered and attended the meetings for five days. Twenty-six certificates were awarded."¹⁰

February 1923 marked a memorable day for Young People's Work in North Carolina for it was at this time that Lawrence C. Little became Field Secretary. Little was from Louisiana and a former field secretary for the International Society of Christian Endeavor. President Dixon said to the Conference that year: "Except for the College enterprise, the Conference Board of Young People's Work has done the greatest single piece of work this year that has been accomplished by any one agency in the Conference. Rev. N. M. Harrison, Jr., President of the Board, has labored faithfully and untiringly and successfully in this field. Rev. Lawrence C. Little came to us in February and accepted the position as Field Secretary for the Board. Brother Little is an outstanding character in Young People's Work, especially adapted to the kind of work he is doing for us. He has made a fine record for the year."¹¹ As Field Secretary, Little made his report and said, in part: "Under the direction of the Board, a ten days Young People's Conference was conducted at Weaverville, N. C., the College buildings and campus of Weaver College being used for the purpose. Two hundred and eight delegates attended.

The delegation was transported from Henderson to Greensboro by chartered buses, and from Greensboro to Asheville by special train, then by automobiles from Asheville to Weaverville. Fifty-two certificates were awarded from the Conference Board of Young People's Work, and ten Christian Endeavor Expert certificates. . . .

"After careful consideration the Board felt that it could lead the young people of the state in a needy and valuable service financially, therefore, the Thousand Dollar Campaign to furnish the College Dining Room, and the Five Hundred Dollar Christmas Gift for the Superannuates. In the first, \$811.00 has been pledged or paid; and in the latter \$183.26 has been paid."¹²

Lawrence C. Little was assigned pastor of Concord Church in 1924 and N. M. Harrison, Jr., directed the young people's work. A second summer conference was held at Weaver College, Weaverville, N. C. Little was released from the pastorate in Concord on April 17, 1925, and served again as Field Secretary until Conference that fall. During that summer he directed the first young people's conference at High Point College, which

meeting has been continued annually ever since. Little performed his task as Field Secretary so well that he was called to become national Secretary of the Board of Young People's Work in May of 1926 and served in that capacity until May 1932.

Since Little became national Secretary, the North Carolina Conference program of Young People's Work has been carried forward mostly as a volunteer project. Other persons who have worked during the summers in this capacity include Miss Mary Wills McCulloch, Miss Kathleen Paschall, Mrs. Maxine Taylor Fountain, and N. M. Harrison, Jr. Harrison worked for a few years both as Promotional Secretary of High Point College and also Field Secretary of the Board of Young People's Work.

The name of the Board of Young People's Work was changed to Conference Council of Religious Education in 1929. All the while a valuable and constructive volunteer program has been prosecuted. The annual summer conferences have been held at High Point College under the direction of men like N. M. Harrison, P. E. Lindley, Fred W. Paschall, T. J. Whitehead, and J. Elwood Carroll. In addition there has gone on winter after winter local training schools and classes. Many Vacation Church Schools are held each summer under the direction of the Council. Many other useful functions are served.

3. *Women of North Carolina.* Full cooperation with the total program of the Church has always been the objective of the North Carolina women. They have supported every project of the Church. In addition, these noble women have developed their own missionary endeavors and supported them generously. The women are at present organized into the North Carolina Branch of the Women's Work. The Branch, however, has a two-fold origin.

Missions have from the beginning been a concern of the Methodist Protestant Church. At the first General Conference, in 1834, a Missionary Society was organized and continues today in the present Board of Missions. During the early years the thought and energy of the leaders of the church were directed to the development of a denomination. It was not, therefore, until 1880 that a definite step was taken to establish a permanent missionary enterprise in Japan. Later the Methodist Protestant Church cultivated mission projects in China and India. With the opening of the mission field in Japan the women in America took steps to organize themselves to assist with the great work.

The Woman's Foreign Missionary Society was organized in the First Church, Pittsburgh, Pennsylvania, on February 14, 1879. Officers were elected and a constitution adopted which was designed to become the national constitution of the organization. Branches were to be organized in each annual conference.¹³

The North Carolina Branch of the Woman's Foreign Missionary Society was organized in Grace Church, Greensboro, N. C., on March 30, 1900.¹⁴ Representatives were in attendance from five of the eight local societies which had been organized in the State. Miss Annie L. Forrest, travelling secretary of the Woman's Foreign Missionary Society, had spent considerable time in North Carolina the previous year and had organized societies in Grace Church, Greensboro; First Church and Lebanon Church, High Point; Randleman, Asheboro, Liberty, Burlington, and Tabernacle Churches. The organization of a Branch was perfected and the following officers elected: Mrs. J. F. McCulloch, president; Mrs. R. R. Ross, first vice-president; Mrs. W. P. Pickett, second vice-president; Mrs. S. H. Rea, third vice-president; Mrs. Rosa F. Harrell, recording secretary; Miss Velna McCulloch, corresponding secretary; and Mrs. J. S. Hunter, treasurer.

Four national conventions of women have been held in North Carolina. The Woman's Foreign Missionary Society held its annual gathering in Grace Church, Greensboro in 1902, 1914, and in 1920. The convention of the Woman's Work, the successor of the Woman's Foreign Missionary Society, met in the same church in 1936.

Major contributions of the North Carolina Branch of Woman's Foreign Missionary Society are outstanding. At the first national convention held in North Carolina, 1902, Mrs. J. F. McCulloch was elected editor of *The Missionary Record*, official organ of the national organization. She served in this efficient capacity for more than twenty years. The women of the Branch are due much credit for the general foreign missionary spirit which crystalized in the sending out as missionaries J. Clyde Auman and J. F. Minnis; also, in the direct support of Roberta Fleagle, a medical missionary to China, by the congregation of Grace Church, Greensboro, for several years. Year after year the North Carolina Branch raised annually several thousand dollars for the national treasurer of the Woman's Foreign Missionary Society.

All missionary interests, including the Woman's Foreign Missionary Society, were merged by the General Conference of 1928, to form the Board of Missions.

The Woman's Home Missionary Society of the North Carolina Conference was organized in the Liberty Methodist Protestant Church in 1908. The organization was created with Mrs. A. G. Dixon, president, and Mrs. W. C. Hammer, secretary. Representatives were present from the eleven societies in North Carolina, the first of which was organized under the direction of Mrs. J. F. McCulloch and Miss Frances Sutton (now Mrs. Bibb Mills, Birmingham, Ala.) at Grace Church, Greensboro, in the spring of

1908. Mrs. Dixon, who had been a missionary to Japan for a few years and for fourteen years travelling secretary for the Woman's Foreign Missionary Society, proved a wise leader during the formative years. She and Mrs. C. W. Gray, of Adrian, Michigan, national field secretary, organized many societies in the North Carolina churches. The following year Mrs. Dixon was elected national president of the Woman's Home Missionary Society. She was succeeded as president of the North Carolina Branch by Mrs. W. C. Hammer, who continued to serve until the merger of the mission interests in 1928, then became president of the N. C. Branch of the Woman's Work and served in that capacity until 1937. Mrs. R. M. Andrews succeeded Mrs. Hammer as State president and yet fills that responsibility.

The North Carolina Branch of the Woman's Home Missionary Society distinguished itself in two years by launching the project of the Children's Home. That story is told elsewhere. In addition to the Home, the women have raised more than \$6,000 for scholarships in High Point College as well as sending thousands of dollars annually into national home mission channels.

The women of North Carolina are pioneers in a combined missionary program. For many years the annual meetings of the Foreign and Home Societies were conducted as joint projects. The program was equally divided between topics of interest to each. Then about a year before the official merger of the Woman's Home and Foreign Societies, the Central Church, of Asheville, merged its local Home and Foreign Societies into the first Woman's Auxiliary in the Methodist Protestant Church.



THE METHODIST PROTESTANT CHILDREN'S HOME

The only orphanage home of the Methodist Protestant Church is located at High Point, North Carolina. It was established by the Woman's Home Missionary Society of North Carolina upon the recommendation of Mrs. W. C. Hammer, president. The Home was opened in Denton, North Carolina, in 1910, with Mrs. Mabel Williams Russell as matron. Mrs. Russell received assistance almost immediately when Mrs. Etta Auman Austin arrived. The Home was transferred to High Point during August, 1913. Those taking a very active part in the establishment and maintenance of the Home at High Point included Mr. and Mrs. J. J. Welch who provided the land for the site and gave generously towards its purchase; the Reverend and Mrs. A. G. Dixon, J. R. Reitzel, A. M. Rankin, George T. Penny, J. C. Penny, and J. M. Millikan. The Home is the property of the North Carolina Conference, though endorsed in 1912, by the General Conference of the Methodist Protestant Church. The Penny Building for Boys, not shown in the picture, was largely the gift of George T. and J. C. Penny. More than half of the annual operating cost of the Home is provided by voluntary offerings by the Sunday schools in the North Carolina Conference. J. M. Millikan has been chairman of the Board of Trustess of the Home throughout the life of the institution. A. G. Dixon is the present superintendent. (Photograph provided by the Home).

CHAPTER X

The Methodist Protestant Children's Home

The Methodist Protestant Children's Home is the crystallized love of the women of the North Carolina Conference for orphan children. The Home was originally established at Denton in 1910, but three years later was removed to High Point. While it is the only such home in our entire denomination and has the official endorsement of the entire Church, it is the property of the North Carolina Annual Conference. It is operated by a Board of Trustees.

Prior to the establishment of the High Point Children's Home, the Conference called upon North Carolina Methodist Protestants to support the Masonic Orphanage at Oxford. Two resolutions to the same effect were offered to the Conference in 1879. The purpose was to endorse the Oxford Orphanage and recommend it to Methodist Protestants. Again in 1897 a resolution was passed to the effect: "That the pastors and laymen, members of this Conference, be and are hereby urged to endeavor to get the Sunday Schools and Christian Endeavor Societies on their various charges to make a Thanksgiving or Christmas offering of useful articles, such as clothing, provisions and the like, to the Orphanage at Oxford, N. C." ¹

The Children's Home was established as a project of the North Carolina Branch of the Woman's Home Missionary Society. Mrs. W. C. Hammer, president of the Branch, in her annual report made in Greensboro, May, 1910, suggested this work be undertaken. G. L. Reynolds approved the idea, so he approached Mrs. Hammer and offered an old, discarded school building located on Methodist Protestant Church property in Denton, where he was preaching and conducting a school.

The Executive Committee of the Branch immediately set about to procure a matron for the proposed Home. At the session of the Home Mission Board held that May in Asheville, Miss Mabel Williams (Mrs. R. S. Russell) offered to serve. Shortly thereafter Miss Etta Auman (Mrs. J. W. Austin) also agreed to serve. "Our N. C. delegates" to the Board of Home Missions session in Asheville, said Mrs. Mabel Williams Russell, "were Mrs. W. C. Hammer, Mrs. E. B. Siler, Misses Etta Auman, Frances Sutton, Virla Coble, Mabel Williams. We six met in the 'upper room,' where Mrs. Hammer was stopping, made plans, chose workers, and set

our opening date, knowing we had less than \$50.00, but our faith was greater than our bank account.”²

The Children's Home was opened in Denton on August 22, 1910. The previous day Mrs. W. C. Hammer and Miss Mabel Williams had gone down to set up a cook stove and put the building in order. Children began to come in—four from Asheville, one from High Point, four from Concord, one from Democrat, two from Mebane, one from Charlotte, and one from Denton. “These all filled our building and we were having many pleading letters from widowed mothers, all in less than six months, but as we had no insight into the future we could not even make a promise of aid later on.”³

Miss Mabel Williams remained matron of the Home about fifteen months for on October 20, 1911, she was married to R. S. Russell. Miss Etta Auman assumed the duties as matron until May 1913, when she too fell victim of Cupid's darts. Miss Fannie Page, assistant matron, took charge and served until the Home was removed to High Point, during August 1913, at which time Mr. and Mrs. H. A. Garrett became superintendents.

The work of the Home was presented to the Annual Conference sessions of 1910. A “motion prevailed that a committee be appointed to confer with Miss Mabel Williams regarding the orphanage at Denton, N. C. Rev. G. L. Reynolds, Rev. J. H. Moton, and Mr. J. W. Whitehead were appointed.”⁴ The committee later reported: “After investigation we find that the work being done there (at Denton) is worthy of the cooperation and support of this Conference. Therefore be it resolved: 1. That this Conference endorse the work already done there, and that we give it our hearty moral and financial support. 2. That we recommend that each pastor see to it that each church hold a thanksgiving service on Thanksgiving Day or as near that day as possible at which time the claim of the Orphan's Home shall be presented and an offering taken for its support. . . .”⁵

Some time in every Annual Conference session has been given over to the interest of the Home. The Conference was sitting in Kernersville in 1910, so on Saturday evening, the *Journal* entry stated: “This Conference met in the town auditorium and was opened with devotional exercises. This session was given to the women in order that they might present their work, viz: the Orphan's Home, Denton, North Carolina, and the North Carolina Branch of the Woman's Foreign (Should be “Home”) Missionary Society. Miss Mabel Williams, the matron of the Orphanage, addressed the meeting in the interest of the Orphanage. At the close of her address an offering was made to buy a new range for the orphanage, amounting to \$53.00. The report of the com-

mittee on Orphan's Home was read and adopted."⁶ At this same session S. R. Harris, O. R. Cox, and J. M. Millikan were elected trustees to act with the ladies in the management of the Home. Millikan was chosen chairman of the Board of Trustees at the first meeting and has served in that capacity ever since.

The Home grew and made steady progress during its early years. President Swain said in his report in 1911. "This institution though young has appealed to our people and some of them have come up strong in its support. During the past year the people of Denton have purchased additional land costing two thousand dollars. The number of children cared for at this institution has steadily increased and many applicants have been denied a place there for want of room."⁷

The Home was transferred to High Point in 1913. The reason for this transfer is best explained by Mrs. Mabel Williams Russell: "The need for larger quarters was so keenly felt that plans for a permanent location were put before our people. The Denton people plead for us to stay with them and made liberal offers, and it would have been a wonderful location, but this being before the days of good roads and automobiles, made it a hard place to reach. In the spring of 1912, A. G. Dixon, then pastor of the First Methodist Protestant Church in High Point, preached a sermon on 'The Child in the Midst,' in which he laid the matter of a new location for the Children's Home upon the hearts of his people. At the close of the service the late Dr. J. R. Reitzel, who had been left an orphan, said he would be the first man to give \$500.00 if it could be located near High Point. Captain A. M. Rankin immediately said he would do the same." A location Committee was appointed, composed of J. M. Millikan, O. R. Cox, A. M. Rankin, and R. R. Ross.⁸ Dr. and Mrs. A. G. Dixon were requested to find a location in or about High Point.

Upon the offer of Mr. and Mrs. J. J. Welch, a farm of 38 acres was purchased at the rate of \$100 per acre, on the Greensboro highway just East of the City of High Point. Welch gave a thousand dollars and Mrs. Welch \$500 on the price of the land. Other large gifts including those of J. R. Reitzel, A. M. Rankin, Mr. and Mrs. Welch, were those by George T. Penny of \$500, and W. P. Pickett of \$250.⁹

A Building Committee was appointed: J. M. Millikan, J. R. Reitzel, T. A. Hunter, M. H. Holt, R. R. Ross, Mrs. W. C. Hammer, and Mrs. A. G. Dixon. The cornerstone was laid in September of 1912, and the children moved into the completed edifice in August of the following year. Mr. and Mrs. H. A. Garrett took charge of our Home in the new location August 1, 1913. After eleven years of service he resigned, leaving a

property valued at more than \$200,000.00 free from debt and money in the bank.

The Home has been fortunate in its leadership. The superintendents in their order of service have been Mrs. Mabel Williams Russell, Mrs. Etta Auman Austin, Miss Fannie Page, Mr. and Mrs. H. A. Garrett, Reverend and Mrs. E. G. Lowdermilk, E. F. Allman, and Dr. and Mrs. A. G. Dixon. Mr. and Mrs. E. G. Lowdermilk supervised the Home for two years beginning with 1925. They were succeeded by E. F. Allman who also served for almost two years. Dr. and Mrs. Dixon took charge in 1928 and have served ever since. They are ably assisted by J. A. Dixon, who has charge of the boys and supervises the farm operations.

The total cost of the Home, including grounds and buildings, at its new High Point location was reported in 1913 to be \$27,703.45. About half of the amount had been paid by the time of opening, the remainder was collected during the coming few years. That year a policy was adopted which has proved very beneficial in supporting the Home: "We would request that this Conference approve of the policy of many of our Sunday Schools in giving at least one collection each month to the support of the Home and that you urge all our schools to do the same."¹⁰

Superintendent H. A. Garrett reported to the Conference in 1921: "We had hoped to have our boys' dormitory completed by this time, but were unavoidably delayed. Now we have the assurance from our architect that the plans will soon be completed for the contractor. The funds are provided for, as Messrs. George T. and J. C. Penny will give half the cost of the building, provided it does not cost over \$50,000."¹¹

The Children's Home, through an idea of J. M. Millikan, has been a blessing to all orphans in North Carolina and many others in still other States. According to Superintendent A. G. Dixon, "It is our own J. M. Millikan, Chairman of our Board of Trustees, who suggested some years ago that all our people be asked to contribute one day's income to the Home, on or about, Thanksgiving Day. The Children's Home Association of the State has taken up the thought, and each year the people of North Carolina are asked to contribute one day's income to the Orphan Child at Thanksgiving."¹² We understand that this is done also in some other States.

The third important building on the Children's Home grounds is that of the home of the superintendent. "We especially appreciate the thought which prompted the late Benjamin N. Duke to will this Home \$5,000 and we also appreciated the resolution on the part of Board of Trustees," says Superintendent Dixon in 1930, "which permitted that amount of money to be used in

the erection of so good a cottage for the Superintendent and his family.”¹³

During the eleven years of supervision by Dr. and Mrs. A. G. Dixon many improvements have been made in addition to the erection of the superintendent's home above mentioned. The number of live stock has been more than doubled and additional farm equipment acquired. The store room is always well stocked with canned goods. Better cars and buses have replaced the old ones. “Single beds have taken the place of double ones, new oak floors have been put in the girls' building and a new furnace in each building. The girls' building has a new range in the kitchen. Two large refrigerators and a drinking fountain have been paid for with coupons.”¹⁴ A gymnasium is under construction at this time.

The Children's Home has always had the generous support of the people of North Carolina. While the Home was endorsed by the General Conference of 1912 as the official denominational orphanage, the General Church has never put more than \$2,000 per annum into the operating cost. The amount was only \$1,600 per annum until the General Conference of 1936 raised the figure. With an annual operating budget of approximately \$22,000, the sum contributed by the General Conference would keep the Home going little more than thirty days. The bulk of support has come from the Sunday Schools of the North Carolina Annual Conference. The Sunday Schools of this State have contributed during the past several years at the rate of from \$9,000 to \$11,000 annually to the Home, which is almost fifty per cent of the operating cost. The remainder of the support has come from the Duke Endowment, private gifts, and the women of the North Carolina Branch.

The Children's Home doubtless is the greatest success of North Carolina Methodist Protestants. It is neither in debt for buildings nor operating costs, though it has never levied an assessment but has depended for its support on voluntary gifts. The Home is under some obligations because at one time it was joined with High Point College as security for a bond issue of fifty thousand dollars sold by the College. The present property is evaluated at approximately \$350,000. About 115 children are being taken care of, and all bills of the Home are paid. Methodist Protestants are justly proud of the North Carolina women who began so well and of the Children's Home which has proved such a success.

CHAPTER XI

The North Carolina Conference Attitude Towards Church Union

Methodist Protestants in North Carolina have always been cooperative people. They have on every occasion, with only a possible single exception, expressed themselves friendly and favorable to proposed unions and full cooperation. The Methodist Protestant minister is always an active member of the local interdenominational ministers' association. If one visits any interdenominational gathering in North Carolina he will find Methodist Protestants in attendance and participating in the meeting.

The Methodist Protestant Church through the years has been vitally affiliated with the American Bible Society. Representatives of that organization even prior to the War Between the States, visited the North Carolina Conference sessions and were gladly given time on the program.

William McNeill, assistant secretary of the American Bible Society, attended the Conference of 1855 and addressed it. A committee was appointed to bring in appropriate suggestions which were presented:

Your committee . . . feel that the cooperation of our entire membership is needed in the great work of distributing the word of God. And while taking this view of the subject they recommend prompt, industrious, and systematic action in order to accomplish the object so much desired. The plan proposed for your adoption is that the Superintendents of the several circuits and stations take up a collection at each appointment in their respective fields of labor annually at such season as they may deem best previously giving notice thereof from the pulpit.¹

Calvin H. Wiley, a Presbyterian minister, who was the first Superintendent of Public Education in North Carolina, was field agent for the American Bible Society in the States of North and South Carolina, and visited the Methodist Protestant Conferences in 1877 and 1878.

The North Carolina Conference has been actively affiliated with the International Council of Religious Education. At the convention sponsored by that organization in 1930, delegates to Toronto from the North Carolina Conference included Lawrence C. Little, F. L. Gibbs, J. W. Braxton, and J. Elwood Carroll. At a similar

convention held by that organization in Columbus, Ohio, in 1938, the North Carolina Conference was represented by T. J. Whitehead, F. L. Gibbs, J. W. Braxton, E. Lester Ballard, Elaine Causey, Frances Causey, and Reverend and Mrs. J. Elwood Carroll. Representatives have been sent on several occasions to the annual meetings of the Advisory Committees in Chicago. Among these have been T. J. Whitehead, J. Clyde Auman, J. Elwood Carroll, J. W. Braxton, and J. T. Bowman.

The North Carolina Conference has always taken an active part in the North Carolina Sunday School Association, and its successor, The North Carolina Council of Churches. R. M. Andrews served at one time as president of the Association. P. E. Lindley was president of the Association at the time plans were laid for a transition of the organization to that of a State Council of Churches. The present representatives on the Council are P. E. Lindley, J. P. Pegg, J. C. Madison, T. J. Whitehead, and O. C. Loy.

The earliest efforts toward organic union with other branches of Christendom were with the Christian Church, now merged with the Congregational Church. As early as 1840, the North Carolina Conference received a communication on union from the Christian Church. Three members of their Conference met with an equal number from the North Carolina Conference and deliberations were entered into, concerning which was reported: "The Committee . . . is happy to learn that a formal union of the Christian with the Methodist Protestant Church is desired by many of that communion, but that there is in their opinion no possibility of such a union being affected at this time. But believing it altogether desirable and that by prudent measures it may at no distant day be affected, they propose the appointment of a committee to wait on the next annual conference of the Christian Church to be held at Apples Chapel Community on the 30th day of September, 1841."² No tangible results were forthcoming.

Further efforts were exerted towards the union of the North Carolina Conference with the Christian Church in this State during 1894 and 1895. A committee of five persons was appointed from the North Carolina Conference to meet with a similar committee of the Christian Church Conference to arrange "terms of cooperation or organic union."³ The committee reported in 1895: "We . . . find from our mutual consultation on the subject of organic union that while there appears to be no doctrinal or governmental principle in the way which would not be adjusted, there are certain legal obstructions which appear insurmountable. Much to our regret, therefore, we find that the utmost which we

can expect now to effect, is to recommend to our respective Conferences cooperative union.”⁴

When the Methodist Protestant General Conference was considering organic union with the United Brethren Church, the North Carolina Conference went on record in 1913 as being in favor of such union.⁵

The union of greatest interest is that of the Methodist Conferences here within the State. Four fraternal messengers from the North Carolina Conference of the Methodist Episcopal Church, South, visited the North Carolina Conference in 1869.⁶ They came no doubt in the interest of organic union of the two conferences since in some states Methodist Protestant and Methodist Episcopal, South, conferences had united. The North Carolina Conference did not approve this method of union for the following year it said: “The action of the separate annual conferences of the M. P. Church with the M. E. Church, South, so as to unite the M. P. Church, or any part of the same, with the M. E. Church, South, is a violation of the Constitution of the M. P. Church—is revolutionary in its character, and its tendency is to disintegrate and to seriously injure the church. Resolved, That we request our sister Conferences of the M. P. Church to cease all separate actions for union with the M. E. Church, South.”⁷

Little effort apparently was put forth for organic union, with the exception of the above incident, until recent years. Fraternal greetings were exchanged between the North Carolina Conference and the Southern Methodist Conferences since 1899 when the two happened to be in session simultaneously.⁸ The North Carolina Conference instructed the president to appoint a fraternal messenger, in 1902, to the Western North Carolina Conference. No record appears of whether or not the appointment was made.⁹

This message was sent in 1916: “We, the member of the North Carolina Conference of the Methodist Protestant Church, do hereby express our profound gratification in the action of yesterday by the Western North Carolina Conference of the Methodist Episcopal Church, South, in annual session in Gastonia, N. C., endorsing and approving the question favoring the unification of Methodism. We, therefore, favor the movement and pray that the time may soon come when we shall have one great Methodist Church.”¹⁰

It was with a glad response in 1922, in compliance with an invitation, that the North Carolina Conference adopted a resolution calling for the appointment of a committee of six members to sit with a like committee from the Western North Carolina Conference, to form the Joint Commission on Methodist Cooperation. The representatives from the North Carolina Conference were T.

M. Johnson, J. D. Williams, R. C. Stubbins, R. F. Williams, L. F. Ross, and J. H. Allen.¹¹ The six commissioners from the two conferences of the Methodist Episcopal Church, South, were J. H. Barnhardt, J. F. Kirk, M. T. Plyler, C. B. Culbreth, Fred N. Tate, and W. P. Few.¹²

The plan of endeavor was formulated at the first meeting of the Joint Commission on Methodist Cooperation, which was held in Greensboro on January 18, 1923. The following message was drawn up and sent to the three Conferences:

We are duly mindful of the common origin of our separate Methodisms, which are one in spirit, life and doctrine; and always have been a unit in the effort to spread scriptural holiness over the land. Moreover, the increasing complexity of the social order, with its problems and the readjustments going on about us, admonishes us that our Methodist people must gather their forces for a more vigorous church life and unite for a mutual advance. Under the blessings of Heaven, our two Methodist churches must become a still greater force for righteousness and spiritual advance in North Carolina. Every atom of energy must be mobilized against a common foe; loss of power and effectiveness, due to unnecessary friction, must cease. . . .¹³

The spirit of union within North Carolina Methodism was hastened by the various annual messages issued by the Joint Commission on Methodist Cooperation and the exchange of fraternal messengers. The desire for union, in fact, became so urgent that in 1930 the North Carolina Conference considered requesting that it be released from the Methodist Protestant Church so as to be free to consider terms of union with the Methodist Episcopal Church, South. This move was motivated in part by the fact that union was being contemplated between the Methodist Episcopal Church and the Methodist Protestant Church. It was on Saturday afternoon, November 8, 1930, at the Albemarle session of the North Carolina Conference that W. L. Ward, of Asheboro, read the minutes of a series of meetings held in the interest of a possible union of the Methodist Protestant Church in this State with the conferences of the Methodist Episcopal Church, South. The matter was debated for about two hours then laid on the table for further consideration on Monday morning. Monday, however, a resolution was offered referring the matter to the Commission on Church Union of the General Conference of the Methodist Protestant Church, requesting that Commission to call a special session of the General Conference to consider the proposition.¹⁴ The main reason

this matter was permitted to be killed in such a manner was the apparent possibility of a larger Methodist union.

Invitation was extended by the Joint Commission on Methodist Cooperation to the Methodist Episcopal Church to elect representatives to membership on the Commission. W. J. Plint and I. A. Speaks were present from the Blue Ridge Atlantic Annual Conference of the Methodist Episcopal Church, in 1935, and were welcomed as members.¹⁵

There has been an exchange of fraternal messengers between the North Carolina Conference and the other Methodist conferences since the formation of the Joint Commission in 1922. A joint fraternal session of the North Carolina Conference and the Blue Ridge Atlantic Conference was held in Asheville in connection with the annual sittings of these conferences in 1914.

The fraternal messengers from the two Methodist Episcopal Church, South, conferences to the North Carolina Conference include: W. P. Few (1925); M. T. Plyler (1926); Paul N. Garber (1927); A. W. Plyler (1929); Frank S. Hickman (1930); M. T. Plyler, W. A. Newell, and W. P. Few (1931); W. A. Kale (1932); Paul N. Garber (1933); C. M. Pickens (1934); M. T. Plyler (1937); and L. B. Hayes (1938). The Blue Ridge Atlantic Conference of the Methodist Episcopal Church has sent to the North Carolina Conference during recent years the following fraternal messengers: W. A. Parsons (1931); J. Wade Thompson (1932); B. A. Culp (1934); W. A. Parsons (1936); and W. J. Plint (1938).

The North Carolina Conference has sent fraternal messengers to the other three Methodist conferences in the State. The Methodist Protestant fraternal messengers to the Blue Ridge Atlantic Conference were: P. E. Lindley (1932); C. W. Bates (1933); T. J. Whitehead (1934); G. H. Hendry (1935); J. Elwood Carroll (1936); and T. Glenn Madison (1937). North Carolina Conference fraternal messengers to the Western North Carolina Conference were as follows: N. G. Bethea (1927); J. E. Pritchard (1928); N. G. Bethea (1929); G. R. Brown (1931); G. I. Humphreys (1932); S. W. Taylor (1933); F. W. Paschall (1934); C. W. Bates (1936); and R. M. Andrews (1938). Fraternal messengers from the North Carolina Conference to the North Carolina Annual Conference of the Methodist Episcopal Church, South, included: S. W. Taylor (1925); T. M. Johnson (1926); Lawrence C. Little (1927); P. E. Lindley (1928); Lawrence C. Little (1929); R. I. Farmer (1931); F. W. Paschall (1932); R. M. Andrews (1933); P. S. Kennett (1934); T. J. Whitehead (1936); and F. W. Paschall (1937).

The General Conference of the Methodist Protestant Church

having voted for the Plan of Union, in its quadrennial session in First Church, High Point, on May 23, 1936, by a vote of 142 for and 39 against, the Plan of Union was sent as an overture to the several annual conferences.¹⁶ The overture came that same year to the North Carolina Conference in session in First Church, Albemarle. After considerable time spent in the answering of questions and a season of prayer, the delegates proceeded to vote on a motion to adopt the overture sanctioning the Plan of Union. "The Secretary announced the result of the ballot as follows:

Number of votes cast	150
Necessary to determine	76
Ministers voting Yes	69
Laymen voting Yes	55
Ministers voting No	8
Laymen voting No	18
Total affirmative vote	124
Total negative vote	26

The President announced that the overture on the Plan of Union had been adopted."¹⁷

Within the circles of the North Carolina Annual Conference of the Methodist Protestant Churches very little disapproval of the proposed Union has been expressed. No agitation has disturbed the Church. Methodist Protestants look forward to the new relationship with much happiness.

CHAPTER XII

North Carolina Contributions of Men and Money

North Carolina, being one of the largest of the annual conferences of the Methodist Protestant Church, has been one of the most influential. She has made her contributions along three lines: First, by the institutions the Conference has developed here within the State, such as the Children's Home and High Point College; Secondly, by the money raised for denominational enterprises; and Finally, by the men and women of North Carolina who have rendered distinguished service to the Methodist Protestant Church. The two major institutions of the North Carolina Conference have been discussed.

The North Carolina Conference has carried an equitable part of the finances of the Methodist Protestant Church. In the Million Dollar Drive of 1918 and 1919, the North Carolina Conference pledged \$67,000 for the general Church enterprises. Through the years since that time North Carolina Methodist Protestants have carried their part of the denominational program. A Centennial Gratitude Gift of \$100,000 was set up as a denominational goal for 1928, with the North Carolina Conference assessed \$12,000 of that amount. The assessment for North Carolina was raised in full.

The North Carolina Conference has supported Westminster Theological Seminary. H. L. Elderdice, president of the Seminary, visited the North Carolina Conference in 1916, and took a collection of \$503.50. Pledges previously made towards the Seminary building amounted to more than a thousand dollars.¹ North Carolina, prior to this time, had paid for the erection of a North Carolina Conference Cottage at the Seminary. C. E. Forlines, a professor in the Seminary, had travelled through North Carolina in the summer of 1910, and solicited contributions for a cottage which was to cost about \$3,000. Forlines collected more than \$2,500 of the amount needed.

The story of the men whom North Carolina has contributed to fields of religious usefulness is much more lengthy. Political arrangements have in no case entered into the workings of the North Carolina Conference, therefore the men and women from this State who have served the general Church have done so by sincerity of purpose and efficiency of leadership. There has never been any so-called "political machine" within the North Carolina Conference. Never has there been any "swapping of votes" with

any other section of the Methodist Protestant Church. These facts are stated to exalt the men and women from North Carolina who have been denominational leaders.

William H. Wills, who for many years was an outstanding minister of the North Carolina Conference and served as secretary of the Conference and also on several occasions as president, was in 1867, elected president of the General Conference. This great man's life is a story in itself. His son, R. H. Wills was also an outstanding minister and became president of the North Carolina Conference; and his grandson, J. Norman Wills, of Greensboro, has been an outstanding layman for the past fifty years.

Shadrach Simpson, after serving as president of Yadkin College for ten years, became professor in Western Maryland College, which position he filled for seventeen years. He was superintendent of public schools in Carroll County, Maryland, from 1900 to his death in 1912.²

The North Carolina Conference has furnished several missionaries to both the home and foreign fields. A. R. Morgan resigned the presidency of Yadkin College High School in 1894, to become a missionary to Japan.³ J. W. Frank was released from the pastorate of the Winston Church in 1899, so that he and Mrs. Frank could go as missionaries to Japan, where they spent five years. Upon the failure of the Board of Foreign Missions to return them to Japan, Frank transferred to the Western North Carolina Conference of the Methodist Episcopal Church, South, in order to be sent back to Japan. Frank and his companion have rendered useful and profitable service in Japan.

T. J. Ogburn, a minister of the North Carolina Conference, "was for twelve years secretary of the Board of Foreign Missions (1895-1907), travelling throughout the conferences of the Methodist Protestant Church and making hundreds of impassionate appeals to our Church to do its part in preaching the Gospel to every creature."⁴

The North Carolina Conference has provided two home mission workers in the person of G. L. Curry and O. B. Williams. G. L. Curry was loaned in 1915, to the Home Mission Board for work on the west coast. He remained there two years then returned as pastor of Broadway Church, Baltimore, for one year. Williams served for five years (1919-1924) as pastor of Sea View Methodist Protestant Church, Seattle, Washington. He was working under the direction of the Home Mission Board.

Recent contributions from North Carolina to the foreign mission field include J. Clyde Auman and J. F. Minnis. Auman was loaned in 1921, to the Board of Foreign Missions for work in Japan. He rendered useful and sacrificial service for five years at the Meth-

odist Protestant school for boys in Yokohama, Japan. Minnis' service on the field in India has been interrupted considerably due to disturbances here in America. He went out under the direction of the Board of Foreign Missions in 1922 and served five and one-half years. He returned to North Carolina in 1928 and for almost two years was pastor at Graham. A second time he went out to India, this time with his salary guaranteed by the North Carolina Branch of Woman's Work. He was abruptly recalled in 1933 and supplanted by another for three years, during which time he was pastor of the Asheville Methodist Protestant Church. For a third time he set sail in December of 1936, for India and is doing an excellent work at Dhulia.

One of the most distinguished women of the Methodist Protestant Church is Mrs. W. C. Hammer, of Asheboro, North Carolina. In addition to active work in launching and supporting the Children's Home and her long service as president of the North Carolina Home Missionary Society, both of which have been told elsewhere, she served as president of the national Woman's Convention of the Methodist Protestant Church for four years (1932-1936). She has been a delegate to several General Conferences, a delegate to the Uniting Conference, and is continuing a long life of useful service as a member of the Board of Missions of the Methodist Protestant Church.

The giving of Charles Edward Forlines to Westminster Theological Seminary is one of North Carolina's greatest contributions to the Methodist Protestant Church. Forlines was reared in Alamance County and was licensed to preach by the Burlington Church. Through tremendous hardships he gained his education and became a scholar of first rank. He is a natural teacher, so after only a few years in the ministry in North Carolina he was released to become a professor in Adrian College, where he served for two years. When the Seminary term opened in September of 1905, Forlines joined the faculty and has remained an outstanding professor for twenty-nine years. He has served as president of Westminster Theological Seminary, Westminster, Maryland, since 1934. Forlines, as a great teacher, during a third of a century has done as much as any single living man to shape the pattern and destiny of ministers of the Methodist Protestant Church. Maryland will be in the Northeastern Jurisdictional Conference of The Methodist Church, therefore during June of this year, Forlines transferred his membership to the Maryland Conference.

North Carolina has been very liberal with her contributions to the national Board of Young People's Work, and its successor, the Board of Christian Education. A. G. Dixon, of North Carolina, was the Secretary of the Board of Young People's Work for five

years, 1917 to 1922, and returned to North Carolina to become President of the Annual Conference. Lawrence C. Little became Secretary of the same Board in 1926 and served in that capacity for eight years. F. L. Gibbs, also of North Carolina, was connected with the Board as associate secretary from 1928 to 1932—four years, then in 1932 became Executive Secretary and has served ever since in that capacity.

Outstanding personalities from North Carolina have already taken their place in The Methodist Church. C. W. Bates, who has served for twenty-five years as secretary of the North Carolina Conference and for a number of years as secretary of the General Conference of the Methodist Protestant Church, was selected as assistant secretary of The Uniting Conference. George R. Brown, of North Carolina, was selected as one of the nine members of the Judicial Council of The Methodist Church. J. E. Pritchard, S. W. Taylor, and J. Norman Wills served as members of the Commission on Union which drew up the Plan of Union for the three Methodist Churches. Other North Carolina personalities who continue active on interim committees of The Methodist Church include Mrs. W. C. Hammer, G. I. Humphreys, Mrs. D. S. Coltrane, and J. Clyde Auman.

The Methodist Protestants of North Carolina have rendered a service, not especially to the denomination, but to the Tubercular sufferers of Western North Carolina in the work of J. S. Williams. The Good Samaritan Mission was organized in Asheville in 1911, by the Asheville Ministers' Association. The purpose of the Mission was to render aid to the health-seekers who were coming to Asheville at the rate of about three thousand a month, thus making the work of visiting them alone entirely too large an endeavor for the regular pastors. The Asheville Ministers' Association selected J. S. Williams as the chaplain of the Good Samaritan Mission and asked the North Carolina Conference to lend him for that work. Williams has continued his excellent service in this capacity for twenty-eight years. One seldom sees any Christian who more nearly wears himself out for, and gives away all he makes to help others than does J. S. Williams.

Another unique contribution to health-seekers is Homer Casto and his Bethel Home at Weaverville. Casto came to North Carolina from West Virginia in quest of health himself. Considering himself well, he received a pastoral appointment in the North Carolina Conference, but had to resign shortly. Casto, with a genuine love for folks, remarked to the editor: "Another fellow and I began this Home with a hundred dollars and faith in God." "The other fellow" soon withdrew from the project and Casto continued. The Bethel Home is located on a beautiful tract of land overlooking

the town of Weaverville and can accommodate as many as thirty-five patients. Casto has no set rate of charges, but asks each patient who comes to the Bethel Home to share in the expenses of the Home as he is able. Truly, Homer Casto has rendered a great help to many seekers after health.

These men and women, along with a host of unsung heroes of the Cross, have made North Carolina a leading annual conference in the Methodist Protestant Church.

Appendices

APPENDIX A

Conference Directory

a. Officers of the Annual Conference

President

Rev. J. E. Pritchard, D.D., High Point, N. C.

Secretary

Rev. C. W. Bates, D.D., Brown Summit, N. C.

Assistant Secretary

Rev. Fred W. Paschall, S.T.D., Burlington, N. C.

Treasurer

Mr. J. H. Allen, Reidsville, N. C.

Statistical Secretary

Rev. E. G. Cowan, Ocracoke, N. C.

Historian

Rev. J. Elwood Carroll, M.A., Greensboro, N. C.

Keeper of Records

Rev. Paul S. Kennett, LL.D., High Point, N. C.

Press Representative

Rev. J. L. Trollinger, Winston-Salem, N. C.

b. Conference Boards

(All members are elected annually unless otherwise indicated)

Annual Conference Council of Religious Education—T. J. Whitehead, President; J. Elwood Carroll, Vice-President; Mrs. E. Lester Ballard, Secretary; Rev. J. Clyde Auman, Treasurer; Rev. J. W. Braxton (1939); Dr. P. E. Lindley (1940).

Board of Church Extension—

1939—W. A. Davies, W. F. Redding, Jr.

1941—W. L. Ward, Treasurer, L. M. Foust.

1942—T. J. Whitehead, S. W. Taylor, G. L. Curry.

Board of Managers Superannuated Fund Society—T. M. Johnson, J. A. Burgess, S. R. Harris, J. D. Williams, Edward Suits, L. L. Wrenn, T. J. Whitehead, W. T. Hanner, J. Norman Wills, Treasurer. (Membership for life).

Children's Home—Dr. A. G. Dixon, Superintendent. Trustees—J. M. Millikan, Chairman; A. M. Rankin, Secretary-Treasurer; V. W. Idol, R. M. Andrews, Mrs. A. G. Dixon, George T. Penny, J. Norman Wills, J. C. Penny, Mrs. W. C. Hammer, J. D. Ross, Mrs. R. M. Cox, Mrs. H. C. Nicholson, J. G. Rogers, Lonnie McPherson, J. W. Montgomery, Harry B. Finch, J. C. Broomfield, J. H. Straughn, Pastor of First Church, High Point, Honorary; president of the annual conference, Ex-officio. (Membership for life).

Commission on Methodist Cooperation—

1939—W. T. Hanner, R. M. Andrews.

1940—L. F. Ross, S. W. Taylor, F. W. Paschall, J. E. Pritchard, R. M. Cox.

1941—C. W. Bates, secretary.

Conference Trustees—

1939—M. A. Coble, Edward Suits.

1940—W. F. Ashburn, J. Norman Wills

1941—J. R. Hutton, G. L. Reynolds, R. C. Stubbins.

1942—George R. Brown, L. L. Wren.

District Parsonage Trustees—J. Norman Wills, J. M. Millikan, W. T. Hanner, F. R. Stout, Treasurer. (Members for Life).

High Point College—Dr. G. I. Humphreys, president.

Trustees—President of the N. C. Annual Conference.

1939—S. W. Taylor, L. F. Ross, Mrs. M. J. Wrenn, R. O. Lindsay, A. M. Rankin.

1940—R. M. Andrews, R. M. Cox, Dr. J. H. Cutchin, W. F. Hunsucker, Mrs. C. F. Finch.

1941—J. D. Williams, J. M. Millikan, J. N. Wills, F. Logan Porter.

1942—J. C. Auman, H. A. Millis, C. H. Kearns, W. L. Ward, B. K. Millaway.

1943—N. M. Harrison, C. C. Robbins, J. S. Pickett.

North Carolina Board of Education—Dr. T. M. Johnson, President; Dr. J. E. Pritchard, Vice-President; and Dr. C. R. Hinshaw, Secretary-Treasurer. J. H. Allen, R. M. Andrews, C. W. Bates, J. M. Cutchin, Jr., W. T. Hanner, J. B. Hicks, V. W. Idol, F. W. Paschall, J. S. Pickett, S. W. Taylor, J. Norman Wills, L. L. Wren, J. G. Rogers, and G. I. Humphreys (Honorary).

North Carolina Council of Churches—P. E. Lindley, J. P. Pegg, J. Clay Madison, T. J. Whitehead, O. C. Loy.

United Dry Forces—H. Freo Surratt, W. M. Howard, Jr., Dr. J. A. Pickett.

c. Active Ministers

<i>Name</i>	<i>Admitted</i>	<i>Charge</i>	<i>Yrs.</i>	<i>Address</i>
Anderson, C. E.		Supply Gibsonville	1	Gibsonville, N. C.
Anderson, J. R.	1926	Mt. Hermon	3	Burlington, N. C.
Andrews, R. M.	1896	G'boro, West End	1	Greensboro, N. C.
Auman, J. C.	1920	T'ville, Community	4	Thomasville, N. C.
Ballard, E. L.	1924	R'ville, Lindsay St.	1	Reidsville, N. C.
Bates, C. W.	1908	Haw River	3	Brown Summit, N. C.
Bell, H. W.	1927	Roberta	1	Concord, N. C.
Bethea, N. G.	1896	A'ville, Merrimon Ave.	1	Asheville, N. C.
Bingham, E. A.	1922	Union Grove	1	Union Grove, N. C.
Bingham, P. E.	1925	In Hands of Pres.	2	Savannah, Ga.
Bowman, J. T.	1933	T'ville, First	2	Thomasville, N. C.
Braxton, J. W.	1925	Mt. Pleasant	6	Liberty, N. C.
Broome, D. D.	—	Littleton	1	Littleton, N. C.
Brown, G. R.	1917	Alamance	1	Liberty, N. C.
Burgess, J. A.	1902	Flat Rock	2	Burlington, N. C.
Carroll, J. E.	1925	G'boro, Grace	6	Greensboro, N. C.
Casto, Homer	1920	Supt. Bethel Home	20	Weaverville, N. C.
Clark, W. C.	1935	Democrat-Weaverville	3	Weaverville, N. C.
Coble, J. F.	1936	Glen Raven-Haw River	1	Burlington, N. C.
Cook, Earl A.	1928	Friendship-Love's Grove	2	Albemarle, N. C.
Cowan, E. G.	1921	Loan, Ocracoke	1	Ocracoke, N. C.
Cranford, J. D.	1925	Vance	5	Henderson, N. C.
Curry, G. L.	1907	Denton	2	Denton, N. C.
Dixon, A. G.	1901	Supt. Children's Home	11	High Point, N. C.
Easter, O. L.	1934	High Point, Lebanon	2	High Point, N. C.
Ferree, G. B.	1927	West Forsyth	5	Tobaccoville, N. C.
Garlington, J. E.	1936	Spring Church	1	Pleasant Hill, N. C.
Garner, D. I.	1919	Mebane	3	Mebane, N. C.
Gibbs, F. L.	1925	Sec. Bd. Rel. Ed.	12	Pittsburgh, Pa.
Grant, C. L.	1927	Richland	1	Asheboro, N. C.
Hamilton, E. P.	1935	Midway-B. Summit	1	High Point, N. C.
Harkey, W. L.	1935	Lincolnton-Bess Ch.	3	Lincolnton, N. C.
Harrison, N. M.	1919	Prom. Sec. H. P. Col.	9	High Point, N. C.
Helms, L. S.	—	In Hands of Pres.	1	Caroleen, N. C.
Henderson, M. C.	1926	Saxapahaw	1	Saxapahaw, N. C.
Hethcox, R. L.	1915	Fallston	3	Fallston, N. C.
Hill, C. H.	1922	Why Not	5	Asheboro, N. C.
Holt, K. G.	—	Mocksville	2	Mocksville, N. C.
Howard, W. M., Jr.	1930	Halifax	4	Enfield, N. C.
Hunter, R. A.	1917	Forsyth	8	Winston-Salem, N. C.
Huss, D. T.	1933	Kannapolis	3	Kannapolis, N. C.
Isley, C. G.	1925	Albemarle	4	Albemarle, N. C.
Isley, H. L.	1925	Randolph	1	Burlington, N. C.
Johnson, T. M.	1893	Anderson	3	Easley, S. C.
Joynner, Q. L.	1927	In Hands of Pres.	1	Concord, N. C.
Kennett, P. S.	1917	Prof. H. P. College	15	High Point, N. C.
Lamb, E. A.	1933	Tabernacle-Julian	4	Greensboro, N. C.
Lindley, A. O.	1906	In Hands of Pres.	2	Liberty, N. C.
Lindley, P. E.	1917	Prof. H. P. College	15	High Point, N. C.
Love, F. R.	1925	Pleasant Grove	4	Thomasville, N. C.
Love, J. L.	1927	Draper	3	Draper, N. C.
Loy, O. C.	1924	Lexington, State St.	2	Lexington, N. C.
Loy, W. M.	1923	Mt. Zion	2	Burlington, N. C.

<i>Name</i>	<i>Admitted</i>	<i>Charge</i>	<i>Yrs.</i>	<i>Address</i>
Mabry, L. E.	1930	Lexington, First	4	Lexington, N. C.
Madison, J. Clay	1930	High Point, First	6	High Point, N. C.
Madison, T. Glenn	1925	Cleveland	4	Lawndale, N. C.
McDowell, W. F.	1883	Supernumerary, Richland	17	Asheboro, N. C.
Minnis, J. F.	1922	Missionary, India	3	Dhulia, W. Kadesh, India
Morgan, J. M.	1915	Greensville	4	Triplet, Va.
Morris, C. P.	1932	Orange	2	Efland, N. C.
Morris, J. D.	1913	Pinnacle-Mt. Zion	5	Pinnacle, N. C.
Moser, R. E. L.	1934	Burlington, Ft. Place	3	Burlington, N. C.
Neese, W. H.	1913	Davidson	1	Denton, N. C.
Paschall, F. W.	1922	Burlington, Davis St.	9	Burlington, N. C.
Peeler, E. O.	1926	Concord, First	3	Concord, N. C.
Pegg, J. P.	1927	Granville	2	Henderson, N. C.
Pritchard, J. E.	1911	President of Confer.	2	High Point, N. C.
Reynolds, G. L.	1901	Danville	1	Danville, Va.
Ridge, Atlas	1921	Spencer-China Grove	2	Lexington, N. C.
Ridge, C. E.	1924	Shiloh	6	Lexington, N. C.
Shelton, A. D.	1912	G'boro, St. Paul	5	Greensboro, N. C.
Short, J. R.	1920	Mecklenburg	4	Matthews, N. C.
Smith, A. M.	1933	Liberty-Siler City	4	Liberty, N. C.
Spencer, C. L.	1919	Randleman	2	Randleman, N. C.
Strickland, T. E.	1936	C'lotte, Central Ave.	2	High Point, N. C.
Stubbins, R. C.	1908	G'boro, Calvary	2	Greensboro, N. C.
Suits, Edward	1901	Hi. Pt., Rankin Mem.	5	High Point, N. C.
Surratt, H. Freo	1917	Graham	4	Graham, N. C.
Taylor, S. W.	1907	Asheboro, Central	5	Asheboro, N. C.
Trogdon, J. B.	1911	Guilford	2	Asheboro, N. C.
Trolinger, J. H.	1917	Seagrove-Love Joy	1	Seagrove, N. C.
Trollinger, J. L.	1921	Winston, First	3	Winston-Salem, N. C.
Vickery, R. L.	1928	Rockingham	1	Rockingham, N. C.
Wagoner, F. S.	1936	Creswell	2	Creswell, N. C.
Way, C. B.	1925	Kernersville-S. Winston	2	Kernersville, N. C.
Whitehead, T. J.	1928	Henderson, Christ	3	Henderson, N. C.
Williams, D. R.	1909	Enfield	3	Enfield, N. C.
Williams, J. D.	1893	Hi. Pt., Welch Mem.	8	High Point, N. C.
Williams, J. S.	1893	Chap. Mis. Good Sam.	28	Asheville, N. C.
Williams, O. B.	1913	North Davidson	1	Winston-Salem, N. C.
Yokeley, W. H.	1934	Connelly Springs	4	High Point, N. C.

d. Preachers

<i>Name</i>	<i>Admitted</i>	<i>Charge</i>	<i>Yrs.</i>	<i>Address</i>
Garmon, H. G.	1938	Shelby-Caroleen	1	Caroleen, N. C.
Pittard, J. Leo	1934	Moriah	3	Durham, N. C.
Sharpe, Charles	1938	Shady Grove	2	Greensboro, N. C.
Vickery, T. H.	1936	Pageland	1	Pageland, S. C.
D. E. C. Coble, Haw River, N. C. (1936).				
S. G. Ferree, Tobaccolville, N. C. (1935).				
W. J. Neese, Westminster, Md. (1935).				
F. A. Wright, Fallston, N. C. (1935).				

e. Honorary Members

<i>Name</i>	<i>Charge</i>	<i>Yrs.</i>	<i>Address</i>
Humphreys, G. I	Pres. H. P. College	9	High Point, N. C.
Spahr, S. K.	G'boro, Grace Pastor Emeritus	15	Greensboro, N. C.

f. Superannuated Members

Ashburn, W. F.	Greensboro, N. C.
Hutton, J. R.	High Point, N. C.
Loy, D. M.	Burlington, N. C.
McCulloch, T. F.	Greensboro, N. C.
Pike, W. M.	Liberty, N. C.
Powell, H. L.	Thomasville, N. C.
Reed, W. D.	Greensboro, N. C.
Thompson, H. S. B.	Littleton, N. C.
Williams, B. M.	Pleasant Hill, N. C.

g. Widows of Deceased Ministers

<i>Name</i>	<i>Address</i>	<i>Husband</i>
Andrews, Mrs. Nora	High Point, N. C.	R. E. Andrews
Brittain, Mrs. Bessie	Hickory, N. C.	N. Brittain
Braswell, Mrs. D. A.	Pageland, S. C.	D. A. Braswell
Cecil, Mrs. C. A.	High Point, N. C.	C. A. Cecil
Dosier, Mrs. Mary	Greensboro, N. C.	J. F. Dosier
Edwards, Mrs. Alice	Washington, N. C.	C. J. Edwards
Ferree, Mrs. T. T.	High Point, N. C.	T. T. Ferree
Gerringer, Mrs. Mary	Greensboro, N. C.	L. W. Gerringer
Holmes, Mrs. Mary	Graham, N. C.	G. W. Holmes
Hulin, Mrs. Sarah	Queen, N. C.	J. W. Hulin
Hunt, Mrs. Sarah	Lexington, N. C.	G. E. Hunt
Hunter, Mrs. Lola	Pinnacle, N. C.	A. L. Hunter
Kennett, Mrs. Ella	Greensboro, N. C.	W. F. Kennett
Lassiter, Mrs. W. C.	Rocky Mount, N. C.	W. C. Lassiter
Lowdermilk, Mrs. W. R.	Greenville, N. C.	W. R. Lowdermilk
Martin, Mrs. W. P.	Lenoir, N. C.	W. P. Martin
Millaway, Mrs. G. F.	Greensboro, N. C.	G. F. Millaway
O'Briant, Mrs. J. B.	Rosemary, N. C.	J. B. O'Briant
Quick, Mrs. J. W.	Pageland, S. C.	J. W. Quick
Saunders, Mrs. Myrtle	Abner, N. C.	C. W. Saunders
Smith, Mrs. Nannie	Asheboro, N. C.	E. G. Lowdermilk
Troxler, Mrs. Myrtle	Burlington, N. C.	R. S. Troxler
Whitaker, Mrs. Clara	High Point, N. C.	C. L. Whitaker
Whitaker, Mrs. Elizabeth	Winston-Salem, N. C.	C. H. Whitaker
Williams, Mrs. Ola	Burlington, N. C.	T. A. Williams

h. Honored Dead

<i>Reg.</i>	<i>Name</i>	<i>Ordained</i>	<i>Died</i>
1	William Bellamy .....	.....	1846
2	James Hunter .....	.....	1831
3	Albritton Jones .....	.....	1845
4	William Price .....	.....	1832
5	Asa Steeley .....	.....	.....
6	Thomas Steeley .....	.....	.....
7	Alexander Albright .....	.....	1843
8	Henry Bradford .....	.....	1843
9	Jesse H. Cobb .....	.....	.....
10	Isaac Coe .....	.....	.....

<i>Reg. No.</i>	<i>Name</i>	<i>Ordained</i>	<i>Died</i>
11	John Coe .....	....	1852
12	Richardson Davidson .....	....	1845
13	Caswell Drake .....	....	1861
14	Alson Gray, D.D. ....	....	1880
15	Joshua Swift .....	....	....
16	Swain Swift .....	....	1831
17	William Blair .....	....	....
18	John Moore .....	....	1840
19	Christine Allen .....	....	....
20	Thomas Y. Cook .....	....	....
21	James Hunt .....	....	1848
22	Travis Jones .....	....	....
23	Samuel J. Harris .....	....	1839
24	Alexander Robbins .....	....	1868
25	John F. Speight .....	....	1860
26	Wm. H. Wills, D.D.	1835	1889
27	Joseph Holmes .....	....	....
28	H. A. Burton .....	....	....
29	Thomas L. Carter .....	....	....
30	James Deans .....	....	....
31	Arrington Gray .....	....	1846
32	John Lambeth .....	....	1846
33	Ira E. Norman .....	....	1857
34	Robert R. Prather .....	....	1881
35	C. F. Harris, D.D.	1846	1896
36	John Hinshaw .....	....	1868
37	John Paris, D.D. ....	....	1883
38	B. L. Hoskins .....	....	1860
39	A. C. Harris, M.D.	1847	1889
40	J. L. Michaux, D.D. ....	....	1898
41	G. A. T. Whitaker	1842	1885
42	W. J. Ogburn .....	....	1860
43	A. W. Lineberry, D.D. ....	....	1899
44	Andrew Pickens .....	....	1860
45	Joseph Causey .....	....	1878
46	J. W. Heath .....	....	1913
47	R. R. Michaux .....	....	1899
48	John Gordon .....	....	1862
49	John C. Forbis .....	....	1862
50	R. W. Pegram .....	....	1885
51	R. H. Wills .....	....	1891
52	J. C. Dean .....	....	1890
53	J. R. Ball .....	....	1893

<i>Reg. No.</i>	<i>Name</i>	<i>Ordained</i>	<i>Died</i>
54	S. P. J. Harris	.....	1889
55	W. C. Kennett	.....	1925
56	W. McB. Roberts	.....	1867
57	N. R. Fail	.....	1866
58	H. W. Peebles	1862	1892
59	C. A. Pickens	.....	1908
60	J. S. Dunn	1868	1908
61	John L. Swain	.....	1880
62	A. J. Laughlin	.....	1886
63	G. E. Hunt	.....	1926
65	W. C. Hammer	1868	1909
66	Henry Lewallen	.....	.....
67	Jordon Rominger	.....	1872
68	D. A. Highfill	1874	1927
69	T. T. Ferree, M.D.	1875	1904
70	John G. Whitfield, D.D.	.....	1879
71	W. W. Amick	1874	1907
72	R. R. Hanner	.....	1899
73	S. Simpson, D.D.	1879	1912
74	P. D. Moore	.....	.....
75	G. W. Bowman	.....	1908
76	D. A. Fishel	1879	1933
77	W. P. Martin	.....	1929
78	J. H. Totten	.....	1905
79	J. M. Wood	.....	1881
80	I. I. York	.....	1925
81	J. E. Hartsell	.....	1912
82	John N. Garrett	1882	1912
83	W. L. Harris	1888	1910
84	W. F. Kennett	1887	1936
86	J. H. Moton	1887	1929
88	J. W. Simpson	.....	1893
89	W. E. Swain, D.D.	1884	1923
90	J. F. Dosier	1885	1928
92	E. A. Plyler	1888	1912
93	W. T. Totten	1885	1937
94	W. A. Bunch	1888	1907
95	C. A. Cecil	1889	1921
96	S. A. Cecil	.....	1896
97	C. L. Whitaker, D.D.	1888	1926
98	A. L. Hunter	1894	1938
100	W. R. Lowdermilk	1900	1917
101	J. H. Stowe	1893	1927

<i>Reg. No.</i>	<i>Name</i>	<i>Ordained</i>	<i>Died</i>
103	G. F. Millaway	1893	1939
104	C. E. M. Raper	1895	1915
105	W. C. Lassiter	1893	1923
106	W. F. Ohrum .....	....	1892
107	C. C. Stuart .....	....	1892
108	Wm. D. Fogleman	1897	1914
109	J. L. Giles	1867	1911
111	C. H. Whitaker	1896	1935
112	D. A. Braswell	1893	1927
115	J. R. Walton .....	....	1897
118	J. F. McCulloch, D.D.	1893	1934
122	E. G. Lowdermilk	1898	1935
123	J. H. Bowman	1899	1926
126	J. H. Gilbreath .....	....	....
128	G. W. Holmes	1903	1938
131	J. T. Turner .....	....	1911
133	C. J. Edwards	1907	1933
144	T. A. Williams	1908	1937
145	L. H. Hatley	1912	1915
146	R. S. Troxler	1910	1938
148	L. W. Gerringer, D.D.	1913	1934
158	J. B. O'Briant	1917	1930
167	J. W. Hulin	1919	1934
186	J. W. Quick	1924	1926
189	N. Brittain	1925	1930
195	M. P. Chambliss	1926	1934
200	R. E. Andrews	1914	1932
226	C. W. Saunders	1931	1934



APPENDIX B

Location of Churches by Counties

a. Eastern North Carolina

Alamance—Davis Street and Fountain Place in Burlington.

Graham in Graham.

Glen Raven, Fairview, Haw River on Glen Raven Circuit.

Mebane in Mebane.

Bellemont, Cedar Cliff, Friendship, and Mt. Hermon on Mt. Hermon Circuit.

Concord, Salem, and Saxapahaw on Saxapahaw Circuit.

Bethel, Center, and Rock Creek on Alamance Circuit.

Chatham—Hope, Piney Grove, and Siler City on Liberty-Siler City Circuit.

Sapling Ridge on Alamance Circuit.

Hickory Grove, Flint Ridge and Zion on Chatham Circuit.

Granville—Rehoboth on Vance Circuit.

Halifax—Enfield and Whitaker's Chapel on Enfield Circuit.

Bethesda, Eden, Hollister, Ringwood and Union on Halifax Circuit.

College Street, Corinth, Hawkins Chapel, and Weavers Chapel on Littleton Circuit.

Montgomery—Macedonia and Love Joy and Seagrove-Love Joy Circuit.

Nash—Whitakers in Whitakers.

Northampton—Lebanon and Pleasant Hill on Spring Church Circuit.

Orange—Chestnut Ridge, Efland, Union Grove, and Hebron on Orange Circuit.

Orange Chapel on Saxapahaw Circuit.

Tyrrell—Mt. Elma on Creswell Circuit.

Vance—Christ in Henderson.

Flat Rock, Gillburg, Harris Chapel, New Hope, and Spring Valley on Vance Circuit.

Mt. Carmel and Union on Granville Circuit.

Warren—Vaughn on Littleton Circuit.

Washington—Creswell, Mt. Hermon, Rehoboth, and Woodleys Chapel on Creswell Circuit.

b. Western North Carolina

Buncombe—Merrimon Avenue in Asheville.

Weaverville, Clarks Chapel, and Mt. Zion on Weaverville Circuit.

Democrat at Barnardsville.

Burke—Burkes Chapel on Connelly Springs Circuit.

Cabarrus—Ann Street in Concord.

Roberta.

Zoar on Mecklenburg Circuit.

Mill Grove at Midland.

Kannapolis in Kannapolis.

Caldwell—Shady Grove and Shiloh on Connelly Springs Circuit.

Cleveland—Friendship, Knob Creek, Laurel Hill, Hebron, and Macedonia on Cleveland Circuit.

Shelby on Shelby-Caroleen Circuit.

Kistlers Union, Lawndale, Mt. Moriah, Mt. Pleasant, Oak Grove, and Pleasant Hill on Cleveland Circuit.

Davidson—Community, First, and West End in Thomasville.

Pleasant Grove.

Friendship, Greens Chapel, and Shiloh on Shiloh Circuit.

Cid and Piney Grove on Mt. Zion Circuit.

Bethesda, Canaan, and Mt. Pleasant on North Davidson Circuit.

Mt. Carmel and First on Lexington Circuit.

State Street in Lexington.

Alleghany, Chapel Hill, Lineberry, Pine Hill, Pleasant Grove on Davidson Circuit.

Canaan, Denton, and Mt. Ebal on Denton Circuit.

Davie—Bethel, Dulins, Elbaville, and Union Chapel on Mocksville Circuit.

Forsyth—First in Winston-Salem.

Harmony Grove, Tabernacle, and Union Hill on West Forsyth Circuit.

Kernersville, Pine Grove, South Winston, and Ai on Kernersville-South Winston Circuit.

Hickory Ridge, Maple Springs, Mt. Carmel, Union Ridge, and Oak Grove on Forsyth Circuit.

Gaston—Bessemer City on Lincolnton-Bess Chapel Circuit.

Guilford—Calvary, Grace, St. Paul and West End in Greensboro. Gibsonville in Gibsonville.

First, Lebanon, Rankin Memorial, and Welch Memorial in High Point.

Friendship on Haw River Circuit.

Sandy Ridge on Kernersville-South Winston Circuit.

Fairfield, Hickory Grove, Mitchell Grove, and Vickery on Guilford Circuit.

Julian and Tabernacle on Tabernacle Circuit.

Bethel and Flat Rock on Flat Rock Circuit.

Brown Summit in Brown Summit.

Midway.

Moriah.

Mt. Pleasant and Pleasant Union on Mt. Pleasant Circuit.

Spring Hill on North Davidson Circuit.

Shady Grove.

Iredell—Union Grove on Union Grove Circuit.

Lincoln—Bess Chapel, Fairfield, and Lincolnton on Lincolnton-Bess Chapel Circuit.

Mecklenburg—Central Avenue in Charlotte.

Antioch, Beulah, and Stallings on Mecklenburg Circuit.

Yanery—*Mitchell*—Pensacola in Pensacola.

Randolph—Central in Asheboro.

Liberty in Liberty.

Flag Springs, New Hope, New Zion, and Why Not on Why Not Circuit.

Fairgrove, Pleasant Hill, and Seagrove on Seagrove-Love Joy Circuit.

Level Cross, Mt. Lebanon, New Salem, and Worthville on Randleman Circuit.

Bethany, Bethel, Grays Chapel, and Shiloh on Randolph Circuit.

Bowers, Charlotte, Cedar Falls, Giles Chapel, and New Union on Richland Circuit.

Liberty Grove on Mt. Pleasant Circuit.

Mt. Pleasant and Mt. Zion on Mt. Zion Circuit.

Liberty on Davidson Circuit.

Richmond—Rockingham in Rockingham.

Rockingham—Draper in Draper.

Lindsay Street in Reidsville.

Bethany, Gideons Grove, and Palestine on Flat Rock Circuit.

Fair Grove, Midway, and Mizpah on Haw River Circuit.

Rowan—Spencer and China Grove on Spencer-China Grove Circuit.

Rutherford—Caroleen on Shelby-Caroleen Circuit.

Stanly—First in Albemarle.

Friendship and Loves Grove on Friendship-Loves Grove Circuit.

Pine Bluff near Midland.

Porter.

Stokes—Pinnacle on Pinnacle-Mt. Zion Circuit.

Surry—Mt. Zion, Pilot, and Shoals on Pinnacle-Mt. Zion Circuit.

Union—New Hope on Mecklenburg Circuit.

Yadkin—Baltimore and Stony Knoll on West Forsyth Circuit.

c. Virginia

Brunswick—Ebenezer, Hobbs Chapel, Matthews Chapel, Philadelphia, Wesleys Chapel, and Macedonia on Greensville Circuit.
Spring Church on Spring Church Circuit.

Mecklenburg—Chase City in Chase City.

Pittsylvania—North Danville in Danville.

d. South Carolina

Chesterfield—Bethesda on Rockingham Circuit.

Laurens—Harmony on Yarborough Circuit.

Pickens—Fairview on Anderson Circuit.

Spartanburg—Liberty Hill on Anderson Circuit.

Yarborough Chapel on Yarborough Circuit.

APPENDIX C

North Carolina Annual Conference Sessions and Officers, 1828-1939

No.	Year	Month and Days	Church	County	President	Secretary
1	1828	Dec. 19-20	Whitakers Chapel	Halifax	Eli B. Whitaker	
					James Hunter	
2	1829	April 2-4	Sampsons	Halifax	W. W. Hill	Miles Nash
3	1829	Oct. 1-5	Union Chapel	Granville	W. W. Hill	Jesse H. Cobb
4	1830	Aug. 5-7	Whitakers Chapel	Halifax	W. W. Hill	W. C. Whitaker
5	1831	March 17-19	Rehoboth	Granville	W. W. Hill	Caswell Drake
6	1832	March 1-3	First Baptist, Raleigh	Wake	Willis Harris	Jesse H. Cobb
7	1833	Feb. 14-16	Whitakers	Halifax	Willis Harris	W. H. Wills
8	1834	Feb. 27-March 1	Mt. Hermon	Alamance	Alex. Albright	W. H. Wills
9	1835	Feb. 25-28	Rehoboth	Granville	Alex. Albright	S. J. Harris
10	1836	March 25-28	Sandy Ridge	Guilford	Alex. Albright	T. D. Wright
11	1836	Dec. 9-12	Bradforas	Halifax	Alson Gray	S. J. Harris
12	1837	Dec. 1-4	Shiloh	Randolph	Alson Gray	S. J. Harris
13	1838	Dec. 7-10	Rehoboth	Granville	Alex. Albright	John F. Speight
14	1939	Dec. 6-9	Salem	Orange	J. F. Speight	S. J. Harris
15	1840	Dec. 4-7	Fair Grove	Rockingham	John Coe	S. Y. Mc Masters
16	1842	Feb. 18-21	Whitakers	Halifax	Caswell Drake	S. Y. Mc Masters
17	1842	Dec. 2-5	Rehoboth	Granville	Wm. Lineberry	W. J. Ogburn
18	1843	Nov. 3-6	Mt. Hermon	Alamance	Alson Gray	T. L. Carter
19	1844	Nov. 1-4	Fairfield	Guilford	Alson Gray	C. F. Harris
20	1845	Oct. 24-28	Whitakers	Halifax	Caswell Drake	W. J. Ogburn

<i>No.</i>	<i>Year</i>	<i>Month and Days</i>	<i>Church</i>	<i>Country</i>	<i>President</i>	<i>Secretary</i>
21	1846	Oct. 22-24	Rehoboth	Granville	Alson Gray	W. J. Ogburn
22	1847	Nov. 11-13	Mt. Hermon	Alamance	Alson Gray	John Paris
23	1848	Oct. 20-24	Fair Grove	Rockingham	W. H. Wills	C. F. Harris
24	1849	Oct. 26-30	Whitakers	Halifax	W. H. Wills	C. F. Harris
25	1850	Nov. 8-13	Rehoboth	Granville	J. F. Speight	C. F. Harris
26	1851	Nov. 7-12	Bethel	Guilford	J. F. Speight	A. C. Harris
27	1852	Nov. 12-16	Fayetteville	Cumberland	C. F. Harris	H. T. Weatherly
28	1853	Nov. 11-16	Fairfield	Guilford	C. F. Harris	W. H. Wills
29	1854	Nov. 8-14	Bradford	Halifax	Alson Gray	R. H. Jones
30	1855	Nov. 7-12	Fayetteville	Cumberland	J. F. Speight	C. F. Harris
31	1856	Nov. 5-11	Moriah	Guilford	C. F. Harris	W. H. Wills
32	1857	Nov. 5-11	Harris Chapel	Granville	A. W. Lineberry	W. H. Wills
33	1858	Nov. 18-24	Jamestown	Guilford	A. W. Lineberry	A. C. Harris
			(Masonic Hall)			
34	1859	Nov. 16-22	Enfield	Halifax	J. F. Speight	J. H. Page
35	1860	Nov. 14-19	Yadkin Institute	Davidson	C. F. Harris	J. L. Michaux
36	1861	Nov. 27-30	Tabernacle	Guilford	C. F. Harris	J. H. Page
37	1862	Nov. 19-25	Bethesda	Halifax	Quinton Holton	A. C. Harris
38	1863	Nov. 4-10	Fair Grove	Rockingham	T. H. Pegram	R. H. Wills
39	1864	Nov. 9-12	Bess Chapel	Lincoln	T. H. Pegram	R. H. Wills
40	1865	Nov. 8-14	Enfield	Halifax	T. H. Pegram	A. C. Harris
41	1866	Nov. 7-13	Salem	Orange	J. L. Michaux	J. H. Page
42	1867	Nov. 6-11	Union Chapel	Granville	J. L. Michaux	J. H. Page
43	1868	Dec. 2-8	Mt. Pleasant	Guilford	W. H. Wills	A. C. Harris
44	1869	Dec. 1-7	Mt. Pleasant	Davidson	A. W. Lineberry	A. C. Harris
45	1870	Nov. 30-Dec. 6	Temple	Edgecomb	A. W. Lineberry	A. C. Harris

<i>No.</i>	<i>Year</i>	<i>Month and Days</i>	<i>Church</i>	<i>County</i>	<i>President</i>	<i>Secretary</i>
46	1871	Nov. 29-Dec. 5	Salem	Orange	A. W. Lineberry	A. C. Harris
47	1872	Nov. 27-Dec. 3	Tabernacle	Guilford	R. H. Wills	J. H. Gilbreath
48	1873	Dec. 3-10	Friendship	Davidson	R. H. Wills	J. H. Gilbreath
49	1874	Dec. 2-7	Enfield	Halifax	R. H. Wills	A. C. Harris
50	1875	Dec. 1-6	Union Chapel	Granville	C. F. Harris	J. H. Page
51	1876	Nov. 29-Dec. 5	Moriah	Guilford	A. W. Lineberry	J. H. Page
52	1877	Nov. 14-20	Winston	Forsyth	A. W. Lineberry	J. H. Gilbreath

WESTERN CONFERENCE

(In 1878 the district was divided into the N. C. Conference and the Western North Carolina Conference.
In 1880 these conferences reunited)

1	1878	Nov. 18, 19	Yadkin College	Davidson	A. M. Lowe	T. T. Ferree
2	1879	Dec. 3-9	Friendship	Alamance	A. M. Lowe	T. T. Ferree
53	1878	Nov. 13-19	Yadkin College	Davidson	J. H. Page	J. H. Gilbreath
54	1879	Dec. 11-15	Temple	Edgecomb	John Paris	T. J. Ogburn
55	1880	Dec. 1-7	Tabernacle	Guilford	J. R. Ball	R. H. Wills
56	1881	Nov. 30-Dec. 5	Chestnut Ridge	Orange	J. R. Ball	J. H. Gilbreath
57	1882	Nov. 30-Dec. 6	Shiloh	Davidson	R. H. Wills	J. L. Michaux
58	1883	Nov. 28-Dec. 4	Fair Grove	Rockingham	R. H. Wills	J. F. Harris
59	1884	Nov. 26-Dec. 2	Hickory Grove	Randolph	R. H. Wills	E. A. Wilson
60	1885	Nov. 25-30	Yadkin College	Davidson	T. J. Ogburn	W. L. Harris
61	1886	Dec. 1-6	Enfield	Halifax	T. J. Ogburn	J. A. Holt
62	1887	Nov. 24-29	Flat Rock	Guilford	T. J. Ogburn	J. A. Holt
63	1888	Nov. 22-26	Henderson	Vance	R. H. Wills	J. A. Holt
64	1889	Nov. 21-26	Mt. Zion	Stokes	W. A. Bunch	W. F. Kennett

<i>No.</i>	<i>Year</i>	<i>Month and Days</i>	<i>Church</i>	<i>County</i>	<i>President</i>	<i>Secretary</i>
65	1890	Dec. 11-16	Winston	Forsyth	W. A. Bunch	C. L. Whitaker
66	1891	Dec. 2-7	Randleman	Randolph	W. A. Bunch	C. L. Whitaker
67	1892	Nov. 23-28	Tabernacle	Guilford	W. A. Bunch	C. L. Whitaker
68	1893	Nov. 22-27	LaGrange	Lenoir	T. T. Ferree	L. L. Albright
69	1894	Nov. 21-26	Asheboro	Randolph	T. T. Ferree	L. L. Albright
70	1895	Nov. 20-25	Grace, Greensboro	Guilford	W. A. Bunch	L. L. Albright
71	1896	Nov. 18-23	Burlington	Alamance	W. A. Bunch	C. L. Whitaker
72	1897	Nov. 24-29	First, High Point	Guilford	W. A. Bunch	C. L. Whitaker
73	1898	Nov. 23-29	Liberty	Randolph	W. F. Kennett	T. M. Johnson
74	1899	Nov. 22-27	Friendship	Stanley	W. F. Kennett	T. M. Johnson
75	1900	Nov. 21-26	Pinnacle	Stokes	C. L. Whitaker	W. E. Swain
76	1901	Nov. 21-25	Henderson	Vance	C. L. Whitaker	W. E. Swain
77	1902	Nov. 20-24	Asheboro	Randolph	T. M. Johnson	W. E. Swain
78	1903	Nov. 18-23	Winston	Forsyth	T. M. Johnson	W. E. Swain
79	1904	Nov. 24-28	Burlington	Alamance	T. M. Johnson	J. S. Williams
80	1905	Nov. 23-27	First, High Point	Guilford	T. M. Johnson	J. S. Williams
81	1906	Nov. 22-26	Rocky Mount	Nash	T. M. Johnson	R. M. Andrews
82	1907	Nov. 20-25	Grace, Greensboro	Guilford	W. E. Swain	Wm. Porter
83	1908	Nov. 19-23	Liberty	Randolph	W. E. Swain	S. W. Taylor
84	1909	Nov. 18-22	Randleman	Randolph	W. E. Swain	S. W. Taylor
85	1910	Nov. 17-21	Kernersville	Forsyth	W. E. Swain	S. W. Taylor
86	1911	Nov. 22-27	Henderson	Vance	W. E. Swain	S. W. Taylor
87	1912	Nov. 21-26	Burlington	Alamance	C. A. Cecil	N. G. Bethea
88	1913	Nov. 19-24	First, High Point	Guilford	C. A. Cecil	N. G. Bethea
89	1914	Nov. 18-23	Asheville	Buncombe	C. A. Cecil	N. G. Bethea
90	1915	Nov. 17-22	Grace, Greensboro	Guilford	G. W. Holmes	C. W. Bates

No.	Year	Month and Days	Church	County	President	Secretary
91	1916	Nov. 22-27	Winston	Forsyth	G. W. Holmes	C. W. Bates
92	1917	Nov. 21-26	Mebane	Alamance	R. M. Andrews	C. W. Bates
93	1918	Nov. 27-30	Grace, Greensboro	Guilford	R. M. Andrews	C. W. Bates
94	1919	Nov. 19-24	Concord	Cabarrus	R. M. Andrews	C. W. Bates
95	1920	Nov. 24-29	Enfield	Halifax	R. M. Andrews	C. W. Bates
96	1921	Nov. 9-14	Burlington	Alamance	R. M. Andrews	C. W. Bates
97	1922	Nov. 1-6	Henderson	Vance	A. G. Dixon	C. W. Bates
98	1923	Oct. 29-Nov. 5	Community, Thomasville	Davidson	A. G. Dixon	C. W. Bates
99	1924	Oct. 29-Nov. 3	Reidsville	Rockingham	A. G. Dixon	C. W. Bates
100	1925	Nov. 4-9	First, High Point	Guilford	A. G. Dixon	C. W. Bates
101	1926	Nov. 3-8	Grace, Greensboro	Guilford	A. G. Dixon	C. W. Bates
102	1927	Nov. 2-7	Asheboro	Randolph	S. W. Taylor	C. W. Bates
103	1928	Oct. 31-Nov. 5	Winston	Forsyth	S. W. Taylor	C. W. Bates
104	1929	Nov. 6-11	Calvary, Greensboro	Guilford	S. W. Taylor	C. W. Bates
105	1930	Nov. 5-10	Albemarle	Stanley	S. W. Taylor	C. W. Bates
106	1931	Nov. 4-9	First, High Point	Guilford	S. W. Taylor	C. W. Bates
107	1932	Nov. 9-14	Burlington	Alamance	R. M. Andrews	C. W. Bates
108	1933	Nov. 15-20	Community, Thomasville	Davidson	R. M. Andrews	C. W. Bates
109	1934	Nov. 14-19	Grace, Greensboro	Guilford	R. M. Andrews	C. W. Bates
110	1935	Nov. 6-11	Henderson	Vance	R. M. Andrews	C. W. Bates
111	1936	Nov. 4-9	Albemarle	Stanley	R. M. Andrews	C. W. Bates
112	1937	Nov. 4-8	Asheboro	Randolph	J. E. Pritchard	C. W. Bates
113	1938	Nov. 9-14	Calvary, Greensboro	Guilford	J. E. Pritchard	C. W. Bates
114	1939	Oct. 18-20	Grace, Greensboro	Guilford	J. E. Pritchard	C. W. Bates

APPENDIX D

General Conference Representatives

The North Carolina Conference elected the following as delegates to the General Conference:

For 1830

Ministers—W. W. Hill, Willis Harris, and Dr. Josiah R. Horn.

Laymen—Spier Whitaker, John F. Bellamy, and Ivey Harris.

For 1834

Minister—Willis Harris.

Layman—Spier Whitaker.

For 1838

Minister—Alexander Albright.

Layman—L. H. B. Whitaker.

For 1842

Ministers—Alexander Albright and John F. Speight.

Laymen—Wilson C. Whitaker and Robert C. Rankin.

For 1846

Ministers—William Bellamy, W. H. Wills, and John Paris.

Laymen—Dr. John F. Bellamy, Joshua S. Swift, and Spier Whitaker.

For 1850

Ministers—W. H. Wills and John Paris.

Laymen—Dr. John Arrington and Dr. B. F. Folger.

For 1854

Ministers—W. H. Wills, John F. Speight, and Alson Gray.

Laymen—Calvin Johnston, M. C. Whitaker, and A. Nicholson.

For 1858

Ministers—John F. Speight, W. H. Wills, and Alson Gray.

Laymen—James P. Speight, Calvin Johnson, and Dr. M. C. Whitaker.

For 1862

Ministers—W. H. Wills, T. H. Pegram, G. A. T. Whitaker, A. W. Lineberry, C. F. Harris, and Alson Gray.

Laymen—W. D. Trotter, G. W. Hegé, J. S. Norman, Dr. L. W. Batchelor, Dr. M. C. Whitaker, and Dr. T. C. Arrington.

For 1866

Ministers—W. H. Wills, T. H. Pegram, J. L. Michaux, A. W. Lineberry, J. R. Ball, J. H. Page, John Paris, J. C. Deans, and R. H. Wills.

Laymen—J. F. Harris, S. V. Pickens, D. M. Lee, W. D. Trotter, Dr. L. W. Batchelor, D. B. Bell, J. P. Speight, M. T. Whitaker, G. J. Cherry.

For 1870

Ministers—W. H. Wills, T. H. Pegram, C. F. Harris, A. C. Harris, A. M. Lowe, A. W. Lineberry, and John Paris.

Laymen—G. J. Cherry, J. P. Speight, J. M. Hancock, Dr. L. W. Batchelor, J. M. Odell, J. T. Pickens, and P. A. Cox.

For 1874

Ministers—R. H. Wills, J. H. Page, J. R. Ball, A. C. Harris, J. H. Gilbreath, J. L. Michaux, John Paris, and T. H. Pegram.

Laymen—S. Simpson, F. H. Whitaker, W. J. Ellis, W. A. Lindsay, W. A. Harris, J. M. Odell, Dr. L. W. Batchelor, and J. L. Ogburn.

For 1877

Ministers—W. H. Wills, J. G. Whitfield, John Paris, J. H. Gilbreath, T. H. Pegram, J. L. Michaux, A. W. Lineberry, R. H. Wills, and Alson Gray.

Laymen—J. M. Hadley, W. A. Harris, S. V. Pickens, Dr. L. W. Batchelor, T. J. Norman, J. A. Gray, J. F. Harris, S. S. Norman, and J. C. Roberts.

For 1880

N. C. Annual Conference

Ministers—W. H. Wills and J. H. Page.

Laymen—J. M. Hadley and Dr. L. W. Batchelor.

Western N. C. Annual Conference

Ministers—J. R. Ball, A. M. Lowe, C. F. Harris, J. L. Michaux, A. W. Lineberry, and C. A. Pickens.

Laymen—S. V. Pickens, J. C. Roberts, W. A. Lindsay, J. L. Ogburn, O. R. Cox, and W. J. Ellis.

For 1884

Ministers—T. T. Ferree, R. H. Wills, T. J. Ogburn, W. W. Amick, J. L. Michaux, A. W. Lineberry, A. C. Harris, and J. R. Ball.

Laymen—S. V. Pickens, J. M. Hadley, W. C. Whitaker, J. C. Roberts, J. L. Ogburn, J. A. Holt, J. R. Harris, and J. F. Harris.

For 1888

Ministers—T. J. Ogburn, J. R. Ball, J. L. Michaux, R. H. Wills, D. A. Highfill, S. W. Coe, and F. M. Totten.

Laymen—J. F. Harris, W. C. Whitaker, W. J. Ellis, J. C. Roberts, M. H. Holt, J. M. Hadley, and O. R. Cox.

For 1892

Ministers—W. A. Bunch, T. J. Ogburn, W. F. Kennett, W. E. Swain, D. A. Highfill, C. L. Whitaker, J. R. Ball, and C. A. Cecil.

Laymen—J. L. Ogburn, W. C. Whitaker, R. T. Pickens, G. W. Holmes, W. C. Hammer, Jr., George S. Wills, J. S. Hunter, and George B. Harris.

For 1896

Ministers—W. A. Bunch, T. M. Johnson, T. J. Ogburn, J. F. McCulloch, C. A. Cecil, L. L. Albright, T. T. Ferree, A. W. Lineberry, and W. E. Swain.

Laymen—F. R. Harris, O. R. Cox, A. M. Rankin, R. T. Pickens, J. C. Roberts, J. M. Hadley, W. P. Pickett, J. L. Ogburn, and J. Norman Wills.

For 1900

Ministers—W. F. Kennett, W. A. Bunch, T. J. Ogburn, T. M. Johnson, C. L. Whitaker, C. A. Cecil, J. F. McCulloch, J. R. Hutton, and G. F. Millaway.

Laymen—W. C. Whitaker, R. H. Brooks, W. P. Pickett, J. Norman Wills, J. M. Hadley, J. A. Holt, A. J. Harris, R. T. Pickens, and W. K. Hartsell.

For 1904

Ministers—T. M. Johnson, C. L. Whitaker, W. A. Bunch, T. J. Ogburn, J. F. McCulloch, R. M. Andrews, J. D. Williams, C. A. Cecil, J. R. Hutton, and Wm. Porter.

Laymen—J. Norman Wills, L. R. Harris, W. P. Pickett, Dr. R. H. Speight, Dr. I. N. McLean, A. M. Rankin, J. Allen Holt, Charles Ross, A. A. Hicks, and L. Yarborough.

For 1908

Ministers—W. E. Swain, T. M. Johnson, R. M. Andrews, T. J. Ogburn, J. D. Williams, J. F. McCulloch, J. S. Williams, C. L. Whitaker, W. F. Kennett, and A. G. Dixon.

Laymen—J. Norman Wills, R. T. Pickens, A. M. Rankin, T. A. Hunter, J. Allen Holt, A. J. Harris, Dr. W. R. Goley, J. Ed. Swain, W. C. Hammer, Jr., and O. R. Cox.

For 1912

Ministers—T. M. Johnson, C. A. Cecil, W. E. Swain, J. D. Williams, J. R. Hutton, N. G. Bethea, G. W. Holmes, J. F. McCulloch, W. F. Kennett, and T. J. Ogburn.

Laymen—A. M. Rankin, S. R. Harris, M. H. Holt, T. A. Hunter, R. T. Pickens, Dr. W. R. Goley, Dr. G. E. Mathews, J. Norman Wills, J. D. Ross, J. R. Harrison, and A. J. Harris.

For 1916

- Ministers*—C. A. Cecil, A. G. Dixon, R. M. Andrews, T. M. Johnson, W. E. Swain, S. W. Taylor, G. W. Holmes, J. F. McCulloch, C. L. Whitaker, N. G. Bethea, and C. E. Forlines.
- Laymen*—J. E. Swain, L. L. Wren, S. R. Harris, R. M. Cox, O. W. Hanner, J. Norman Wills, J. M. Millikan, A. M. Rankin, J. H. Harrison, Jr., H. A. Garrett, and T. A. Hunter.

For 1920

- Ministers*—R. M. Andrews, J. D. Williams, C. A. Cecil, T. M. Johnson, C. L. Whitaker, S. W. Taylor, G. W. Holmes, A. G. Dixon, C. E. Forlines, C. W. Bates, N. G. Bethea, and J. F. McCulloch.
- Laymen*—J. Norman Wills, V. W. Idol, L. L. Wren, H. A. Garrett, A. M. Rankin, A. H. Evans, A. J. Harris, W. L. Ward, R. F. Williams, S. C. Whitaker, J. M. Millikan, and Dr. W. R. Goley.

For 1924

- Ministers*—R. M. Andrews, A. G. Dixon, S. W. Taylor, J. E. Pritchard, C. L. Whitaker, G. R. Brown, J. D. Williams, T. M. Johnson, C. W. Bates, C. E. Forlines, L. W. Geringer, N. G. Bethea, and R. C. Stubbins.
- Laymen*—V. W. Idol, A. M. Rankin, J. Norman Wills, T. O. Pender, C. F. Finch, H. A. Garrett, Arthur Ross, Dr. W. R. Goley, R. F. Williams, R. N. Hauser, J. M. Cutchin, Jr., J. M. Millikan, and J. H. Allen.

For 1928

- Ministers*—S. W. Taylor, C. W. Bates, A. G. Dixon, L. W. Geringer, J. E. Pritchard, G. L. Curry, C. E. Forlines, R. M. Andrews, J. D. Williams, R. A. Hunter, G. R. Brown, N. G. Bethea, J. F. McCulloch, and R. C. Stubbins.
- Laymen*—W. L. Ward, J. M. Cutchin, J. Norman Wills, Mrs. W. C. Hammer, R. N. Hauser, R. M. Cox, J. B. Hicks, Mrs. H. C. Nicholson, H. A. Moffitt, J. G. Rogers, L. L. Wren, G. T. Penny, Mrs. G. R. Brown, and A. M. Rankin.

For 1932

- Ministers*—C. W. Bates, S. W. Taylor, G. R. Brown, R. I. Farmer, N. M. Harrison, J. D. Williams, R. M. Andrews, L. W. Geringer, F. W. Paschall, P. E. Lindley, C. E. Forlines, N. G. Bethea, T. M. Johnson, H. F. Surratt, B. M. Williams, and J. A. Burgess.
- Laymen*—J. B. Hicks, Mrs. W. C. Hammer, W. L. Ward, L. E. Teague, C. C. Robbins, A. M. Rankin, J. Norman Wills, C. J.

Roberts, O. F. Stafford, W. A. Davies, Mrs. H. C. Nicholson, W. T. Hanner, T. S. Coble, J. M. Cutchin, W. F. Redding, Jr., and H. A. Garrett.

For 1936

Ministers—C. W. Bates, F. W. Paschall, R. M. Andrews, G. R. Brown, J. E. Pritchard, S. W. Taylor, T. M. Johnson, P. E. Lindley, J. D. Williams, J. Elwood Carroll, C. E. Forlines, J. C. Auman, N. G. Bethea, H. F. Surratt, and R. A. Hunter.

Laymen—J. Norman Wills, Mrs. W. C. Hammer, Dr. W. C. Goley, C. C. Robbins, J. H. Allen, J. G. Rogers, A. M. Rankin, Mrs. D. S. Coltrane, L. R. Gooch, W. A. Davies, L. L. Wren, Mrs. H. C. Nicholson, L. F. Ross, J. B. Hicks, and J. M. Cutchin.

For the Uniting Conference, April 26-May 12, 1939

Ministers—J. E. Pritchard, C. W. Bates, C. E. Forlines, S. W. Taylor, R. M. Andrews, G. R. Brown, F. W. Paschall.

Laymen—M. A. Coble, Mrs. W. C. Hammer, J. Norman Wills, L. L. Wren, W. F. Redding, Jr., A. J. Koonce, J. B. Hicks. (Mr. Wren being ill at the time, first alternate J. H. Allen attended the Conference).

APPENDIX E

Statistical Table by Five Year Periods

Year	No. Pastoral Charges	Ministers and Preachers	Church Members	S. S. Enrollment	No. Sunday Schools	No. Churches	No. Parsonages	Property Value
1830		9						
1835	7	32	1,832					
1840	6	33	2,266					
1845	9	31	3,452					
1850	12	25	4,187			40		
1855		42						
1860	23	75	5,979	1,759	41	100	5	\$ 24,155
1865	23	126	7,864	515	25	103	3	45,510
1870	24		7,419	3,572	80	102		35,720
1875	29	46	9,000	1,236	59	126		44,975
1880	10	102	10,980	5,192	93	147		59,300
1885	35	86	12,169	4,338	111	177	5	83,615
1890	41	105	13,949	8,301	152	191		119,238
1895		93	16,416			208	14	151,967
1900	50							
1905	59	115	19,772	13,479	200	216	34	245,259
1910	62	85	20,768	14,252	105		46	360,741
1915	64	97	21,906	18,008	214	235	31	466,550
1920	69	120	24,373	20,587	211	223	48	834,950
1925	91	132	28,092	24,662	218	225	59	1,571,150
1930	91	126	29,588	25,969	215	233	67	1,908,925
1935	87	124	30,735	25,322	216	232	69	2,503,450

APPENDIX F

References

CHAPTER I

- ¹ Bassett, J. S., *A Short History of the United States*, pp. 392, 474. For a statement of how the wave of democratic spirit expressed itself in numerous state laws see pages 376 to 474 of this work.
- ² Mode, Peter G., *The Frontier Spirit of American Christianity*, pp. 128f.
- ³ Paris, John, *History of the Methodist Protestant Church*, pp. 43f.
- ⁴ Drinkhouse, Edward J., *The History of Methodist Reform and Methodist Protestant Church*, II.84.
- ⁵ Paris, *op. cit.*, p. 61.
- ⁶ *Ibid.*, pp. 91-94.
- ⁷ *Ibid.*, p. 290.
- ⁸ *Ibid.*, p. 292.
- ⁹ *Ibid.*, p. 293.

CHAPTER II

- ¹ *Wesleyan Repository*, III.123.
- ² *Ibid.*, III.130.
- ³ Drinkhouse, *op. cit.*, II.66.
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